



# THE HISTORY of RUSSIA

OR

The Government of the Emperors  
OF MUSCOVIA  
with the manners & fashions of the  
People of that Countrey.

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HIS TOWN OF RUSSELL

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The description of the Countrey of Russia, with the breadth, length, and names of the Shires.

CHAP. I.

**T**He countrey of Russia was sometimes called *Sarmatia*. It changed the name (as some do suppose) for that it was parted into divers small and yet absolute governments, not depending nor being subject the one to the other. For *Russe* in that tongue both signifie as much as *to part*, or *divide*. The *Russe* reporteth that foure brethren, *Trubor*, *Rurico*, *Sineus*, and *Varinus*, divided among them the North parts of the countrey. Likewise, that the South parts were possessed by foure other, *Kio*, *Sceris*, *Thoranus*, and their sister *Liheda*: each calling his reterritorie after his own name. Of this partition it was called *Russia*, about the yeare from

## 2 *The breadth length, and*

Christ 860. As for the conjecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Roxellani*, and were the very same nation with them, it is without all good probabilitie, both in respect of the etymologie of the word, (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two rivers of *Tanaïs* and *Boristhenes* (as *Strabo* reporteth) quite another way from the countrey of *Russia*.

When it bare the name of *Sarmatia*, it was divided into two chief parts: the *White* and the *Black*. The *White Sarmatia* was all that part that lieth towards the North, and on the side of *Liesland*: as the Provinces now called *Duyna*, *Vagha*, *Ustic*, *Vologda*, *Cargapolia*, *Novogradia*, &c. whereof *Novograd velica* was the Metropolis or chief citie. *Black Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedome of *Volodemer*, of *Mosko*, *Rexan*, &c. Some have thought that the name of *Sarmatia* was first taken

taken from one *Sarmates*, whom *Moses* and *Josephus* call *Asarmathes*, sonne to *Joktan*, and nephew to *Heber*, of the posteritie of *Sem*. But this seemeth to be nothing but a conjecture taken out of the likenesse of the name *Asarmathes*. For the dwelling of all *Joktans* posteritie is described by *Moses* to have been betwixt *Mescha* or *Mafius* (an hill of the *Ammonites*) and *Sephace*, near to the river *Euphrates*. Which maketh it very unlikely that *Asarmathes* should plant any colonies so farre off in the North & Northwest countries. It is bounded Northward by the *Lappes* and the North Ocean: On the Southside by the *Tartars* called *Chrimis*. Eastward they have the *Nagaian Tartar*, that possesseth all the countrey on the Eastside of *Volgha*, towards the *Caspian* sea. On the West and Southwest border lie *Lituania*, *Livonia*, and *Polonia*.

The whole countrey, being now reduced under the government of one, containeth these chief Provinces or Shires: *Volodemer* (which beareth the first place in the Emperours style,

4. The breadth, length, and  
because their house came of the Dukes  
of that countrey) Moskva, Nishne-  
grad, Plesko, Smolensko, Novogrod,  
Velika (or Novogrod of the low coun-  
treys) Rostov, Yaroslave, Bezhovora,  
Veron, Dvina, Gargapolia, Meschora,  
Kholm, Mstuga, Ghalaisa. These are  
the naturall shires pertaining to Rus-  
sia, but farre greater and larger then  
the shires of England, though not so  
well peopled. The other countreys or  
provinces which the Russe Emperours  
have gotten perforce added of late to  
their other dominion, are these which  
follow. Tverra, Tverghoria, Permia,  
Kholm, Kaulghoria, Cherniga, Oud-  
ska, Gadoria, Condora, with a great  
part of Siberia: where the people,  
though they be not naturall Russes,  
obey the Emperour of Russia, and  
are ruled by the laws of his countrey,  
paying customes, and taxes, as his  
other people do. Besides these he hath  
under him the kingdomes of Cazan  
and Astracan, gotten by conquest not  
long since. As for all his possession  
in Asia (to the number of 30  
great towns and more) with Narva  
and other in Livonia, they are quite  
gone.



gone, being surprised of late years by the kings of Poland and Sweden. These Shires and Provinces are reduced all into foure Jurisdictions, which they call *Chefsyds* (that is) *Tetrarchies* or *Fourthparts*, whereof we are to speak in the title of chapter concerning the Provinces and their manner of government.

The whole countrey is of great length and breadth. From the North to the South { if you measure from *Cola* to *Astracan* which bendeth somewhat Eastward ) it reacheth in length about 4260 verst or miles. Notwithstanding the Emperour of *Russia* hath more territorie Northward, farre beyond *Cola*, unto the river of *Tromschuda*, that runneth a 1000. verst, weynigh beyond *Pechinga*, near to *wardhouse*, but not more nor clearly limited, by reason of the kings of *Sweden* and *Denmark*, that have divers towns there as well as the *Russe*, plotted together the one with the other, every one of them claiming the whole of those North parts as his own right. The breadth (if you go from that part of his territorie that

## 6 *Of the Soil and Climate.*

lieth farthest Westward on the *Narve* side, to the parts of *Siberia* eastward, where the Emperour hath his garrisons) is 4400. verst or thereabouts. A verst (by their reckoning) is a 1000 paces, yet lesse by one quarter then an English mile. If the whole dominion of the *Russe* Emperour were all habitable, and peopled in all places, as it is in some, he would either hardly hold it all within one regiment, or be overmightie for all his neighbour Princes.

## *of the Soil and Climate.*

### CHAP. II.

**T**He soil of the countrey for the most part is of a slight sandie mould, yet very much different one place from another for the yield of such things as grow out of the earth. The countrey Northwards towards the parts of *S. Nicholas* and *Cola*, and Northeast towards *Siberia*, is all very barren, and full of desert woods, by reason of the climate, and extremitie of the cold in winter-time. So likewise along the river *Volgba*, be-  
twixt

*Of the Soil and Climate.* 7

twixt the countreys of *Cazan* and *Astracan*, where (notwithstanding the soil is very fruitfull) it is all uninhabited, saving that upon the river *Volga* on the westside the Emperour hath some few castles with garisons in them. This happeneth by means of the *Chrim Tartar*, that will neither himself plant towns to dwell there (living a wild and vagrant life) nor suffer the *Russe* (that is farre off with the strength of his countrey) to people those parts. From *Vologda* (which lieth almost 1700. verst from the port of *S. Nicholas*) down towards *Mosko*, and so towards the south part that bordereth upon the *Chrim* (which containeth the like space of 1700. verst or thereabouts) is a very fruitfull and pleasant countrey, yielding pasture and corn, with woods and waters in very great plentie. The like is betwixt *Rezan* (that lieth Southeast from *Mosko*) to *Novograd* and *Volsko*, that reacheth furthest towards the Northwest. So betwixt *Mosko* and *Smolensko* (that lieth Southwest towards *Lituania*) is a very fruitfull and pleasant soil.

The whole countrey differeth very much from it self by reason of the yeare: so that a man would marvel to see the great alteration and difference betwixt the winter and the summer. *Russia.* The whole countrey in the winter lieth under snow, which falleth continually, and is sometime of a yard or two thick, but greater towards the North. The rivers and other waters are frozen up a yard or more thick, how swift or broad so ever they be. And this continueth commonly five moneths, viz. from the beginning of November till towards the end of March, what time the snow beginneth to melt. So that it would breed a frost in a man to look abroad at that time, and see the winter face of that countrey. The sharpnesse of the aire you may judge of by this, for that water dropped down, or cast up into the aire, congealeth into ice before it come to the ground. In the extremitie of winter, if you hold a pewter dish or pot in your hand, or any other metall (except in some chamber where their warme stoves be) your fingers will frieze fast unto

ver into it, and draw off the skinnie at  
 the parting. When you passe out of a  
 warm room into a cold, you shall sen-  
 sibly feel your breath to wax stark,  
 and even stifling with the cold, as  
 you draw it in and out. Divers not  
 onely that travel abroad, but in the  
 very markets and streets of their  
 towns are mortally pinched and kil-  
 led withall: so that you shall see ma-  
 ny drop down in the streets, many  
 travellers brought into the towns sit-  
 ting dead and stiff in their sleds. Di-  
 vers lose their noses, the tips of their  
 ears, and the balls of their cheeks,  
 their toes, feet, &c. Many times  
 (when the Winter is very hard and  
 extreme) the bears and wolves issue  
 by troops out of the woods driven by  
 hunger, and enter the villages, tear-  
 ing and ravening all they can find,  
 so that the inhabitants are faine to flee  
 for safeguard of their lives. And yet  
 in the Summer-time you shall see such  
 a new hue and face of a countrey, the  
 woods (for the most part which are  
 all of firre and birch) so fresh and so  
 sweet, the pastures and meadows so  
 green and well grown (and that upon

## 10 *Of the Soil and Climate.*

the sudden ) such varietie of flowers, such noise of birds ( specially of Nightingales, that seem to be more loud and of a more variable note then in other countries ) that a man shall not lightly travell in a more pleasant countrie.

And this fresh and speedy growth of the spring there seemeth to proceed from the benefit of the snow; which all the winter-time being spread over the whole countrey as a white robe, and keeping it warm from the rigour of the frost, in the spring time ( when the sunne waxeth warm, and dissolveth it into water ) doth so thoroughly drench and soke the ground, that is somewhat of a slight and sandie mould, and then shineth so hotly upon it again, that it draweth the herbs and plants forth in great plenty and varietie in a very short time. As the winter exceedeth in cold, so the summer inclineth to overmuch heat, specially in the moneths of June, July, and August, being much warmer then the summer-aire in England.

The countrie throughout is very well

## *Of the Soil and Climate. II*

well watered with springs, rivers, and  
ozeraes. or lakes. Wherein the pro-  
vidence of God is to be noted, for  
that much of the countrey being so  
farre inland, as that some part lieth  
a 1000. miles and more every way  
from any sea, yet it is served with fair  
rivers, and that in very great num-  
ber, that emptying themselves one in-  
to another run all into the sea. Their  
lakes are many and large, some of  
60. 80. 100. and 200. miles long,  
with breadth proportionate.

The cheif rivers are these; 1. *Vol-  
gha*, that hath his head or spring at  
the root of an Aldertree, about 200.  
verst above *Yaruslave*, and groweth  
so big by the encrease of other rivers  
by that time it cometh thither, that it  
is broad an English mile and more,  
and so runneth into the *Caspian* sea,  
about 2800. verst or miles of length.

The next is *Borishenes* ( now cal-  
led *Neper* ) that divideth the countrey  
from *Lituania*, and falleth into the  
*Euxin* sea.

The third *Tanais* or *Don* ( the an-  
cient bounder betwixt *Europe* and  
*Asia* ) that taketh his head out of  
*Rexan*

## 11 Of the Soil and Climate.

*Regan Ozeru*, and so running through the countrey of the *Chrim Tartar*, falleth into the great sea lake or meare, called *Maoris*, by the Citie of *Azuu*. By this river (as the *Russe* reporteth) you may passe from their citie *Mosko* to *Constantinople*, and so into all those parts of the world by water, drawing your boat (as their manner is) over a little *Isthmus* or narrow slip of land, a few versts overthwart. Which was proved not long since by an Ambassadour sent to *Constantinople*, who passed the river of *Moskua*, and so into another called *Ocka*, whence he drew his boat over into *Tanaïs*, and thence passed the whole way by water.

The fourth is called *Dvyna*, many hundred miles long, that falleth Northward into the Bay of Saint *Nicholas*, and hath great Alabaſter rocks on the banks towards the sea-side.

The fifth *Dvina*, that emptieth into the *Baltick* sea by the town *Riga*.

The sixth *Onega*, that falleth into the Bay at *Solovitsko*, 90. verst from the port of S. *Nicholas*. This river below



low the town *Cargopolia* meeteth with the river *Volock*, that falleth into the *Finland* sea by the town *Tama*. So that from the port of *S. Nicholas* into the *Finland* sea, and so into the Sound, you may passe all by water, as hath been tryed by the *Russe*.

The seaventh *Suchana*, that floweth into *Dajna*, and so into the North sea.

The eighth *Ooka*, that fetcheth his head from the borders of the *Cbrim*, and streameth into *Volgha*.

The ninth *Moskua*, that runneth through the citie *Mosko*, and giveth it the name.

There is *Wickida* also, a very large and long river, that riseth out of *Pirmia*, and falleth into *Volgha*. All these are rivers of very large streams, the least to be compared to the *Thames* in bignesse, and in length farre more, besides divers other. The Pole at *Mosko* is 55. degrees 10. minutes. At the port of *S. Nicholas* towards the North 63. degrees and 30. minutes.

*The native commodities of  
the Countrey.*

CHAP. III.

FOR kinds of fruits, they have Apples, pears, plums, cherries, red and black ( but the black, wild ) a deen like a musk-millian, but more sweet and pleasant, cucumbers and goords ( which they call *Arbouse* ) rasps, strawberries, and hurtilberries, with many other berries in great quantitie in every wood and hedge. Their kinds of grain are wheat, rie, barley, oats, pease, buckway, psnytha, that in taste is somewhat like to rice. Of all these grains the countrey yieldeth very sufficient with an over-plus quantitie, so that wheat is sold sometime for two *alteens* or ten pence starling the *Chetfird*, which maketh almost three English bushels.

Their rye is sowed before the winter, all their other grain in the spring time, and for the most part in May. The *Permians* and some other that dwell farre North, and in desert places, are served from the parts that lie  
more

*The native commodities.* 15

more Southward, and are forced to make bread sometimes of a kind of root (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this last yeare, *An.* 1588. wheat and rie being at 13. *alteens*, or 5. shillings 5. pence sterling the (*betfird*) the fault is rather in the practice of their Nobilitie that use to engrosse it, then in the countrey it self.

The native commodities of the countrey (wherewith they serve both their own turns, and send much abroad to the great enriching of the Emperour and his people) are many and substantiall. First, furies of all sorts. Wherein the providence of God is to be noted, that provideth a naturall remedie for them to help the naturall inconvenience of their countrey by the cold of the climate. Their chief furies are these, *Black fox*, *Sables*, *Lusernes*, *Dunne fox*, *Martrones*, *Gurnestalles* or *Armins*, *Lafets* or *Miniver*, *Bever*, *Wulverins*, the skin of a great water Rat that smelleth naturally like musk, *Calaber* or *Gray squirrel*, *Red squirrel*, *Red and white*

## 26 The native commodities

*white-fox*. Besides the great quantitie spent within the countrey (the people being clad all in furs, the whole Winter) there are transported out of the countrey, some years by the merchants of *Turkey*, *Persia*, *Banghania*, *Georgia*, *Armenia*, and some other of Christendome to the value of foure or five hundred thousand rubbels, as I have heard of the Merchants. The best Sable furre groweth in the countrie of *Pechora*, *Mongosorkoy* and *Obdorskoy*; the worse sort in *Siberia*, *Perm*, and other places. The blacke furs and red come out of *Siberia*, white and dunne from *Pechora*, whence also come the white wolf, and white beare skin. The best *Wolverin* also thence, and from *Perm*. The best *Marmons* are from *Siberia*, *Cadam*, *Morm*, *Perm*, and *Caxan*. *Lysens*, *Minever*, and *Armins*, the best are out of *Gallets*, and *Oughits*, many from *Novogrod*, and *Perm*. The beaver of the best sort breedeth in *Marmoskoy* by *Cola*. Other common furs, and most of these kinds grow in many, and some in all parts of the countrey.

The

The second commodities of Wax, whereof hath been shipped into foreign countries (as I have heard is reported by those that best know it) the summe of 5000. pood yearly, every pood containing 40 pound, but now about 10000. pood a yeare.

The third is their Hony, whereof besides an exceeding great quantitie spent in their ordinary drinks (which is head of all sorts) and their other uses, some good quantities carried out of the country. The chief increase of honie is in *Atardua* and *Sadam* near to the *Cheremissen* Tartare much out of *Sewerskoy*, *Rexan*, *Adram*, *Orzan*, *Darogobise*, and *Kashin*.

Fourthly, of Tallow they afford a great weight for transportation, not onely for that their country hath very much good ground apt for pasturage of cattel, but also by reason of their many Lents and other Fasts, and partly because their great men use much wax for their lights, the poorer and meaner sort birch dried in their stoves, and cut into long shivers, which they call *Lwabizeos*. Of tallow there hath been shipped out of the

18 *The native commodities.*

the realm a few years since about a 100000. pood yearly, now not past 30000. or thereabouts. The best yield of tallow is in the parts and territories of *Smolensko*, *Yaruslave*, *Ouglits*, *Novogrod*, and *Vologda*, *Otser*, and *Gorodetskey*.

Another principall commoditie is their Losh and Cow hide, Their Losh or Buff hide is very fair and large: Their bull and cow hide (for oxen they make none, neither yet weather) is of a small size. There hath been transported by merchants strangers some years a 100000 hides. Now it is decreased to a 30000. or thereabouts. Besides great store of goats skinnes, whereof great numbers are shipped out of the countrey. The largest kind of Losh or Buff breedeth about *Rostove*, *Wichida*, *Novogrod*, *Morum*, and *Perm*; the lesser sort, within the kingdome of *Cazan*.

Another very great and principall commoditie is their Trane oyl, drawn out of the Seal fish. Where it will not be impertinent to shew the manner of their hunting the Seal, which they make this oyl of, which is  
in

in this sort: Toward the end of Summer (before the frost begin) they go down with their boats into the Bay of *S. Nicholas*, to a cape called *Cusconesse* or *Foxnose*, where they leave their boats till the next spring-tide. When the sunne waxeth warm toward the spring, and yet the ice not melted within the Bay, they return thither again. Then drawing their boats over the sea-ice, they use them for houses to rest and lodge in. There are commonly about 17. or 18. fleet of them, of great large boats, which divide themselves into divers companies, five or six boats in a consort.

They that first find the haunt, fire a beacon, which they carrie with them for the nonce. Which being espied by the other companies, by such among them as are appointed of purpose, they come altogether and compasse the Seals round about in a ring, that lie sunning themselves together upon the ice, commonly foure or five thousand in a shole, and so they invade them every man with his club in his hand. If they hit them on the nose, they

they are soon killed: If on the sides or back they bear out the blow, and many times so catch and hold down the club with their teeth by main force, that the partie is forced to call for help to his fellows.

The manner of the Seals is, when they see themselves beset, to gather all close together in a throng or plump, to sway down the ice, and to break it (if they can) which so boneth the ice, that many times it taketh the sea-water upon it, and maketh the hunters to wade a foot or more deep. After the slaughter, when they have killed what they can, they fall to sharing every boat his part in equall portions: and so they flay them, taking from the body the skin, and the lard or fat with all that cleaveth to the skin. This they take with them, leaving the bodies behind, and so go to shore. Where they dig pits in the ground of a fathom and an half deep or thereabout, and so taking the fat or lard off from the skin they throw it into the pit, and cast in among it hot burning stones to melt it withall. The uppermost and purest is sold and used



used to dye wool for cloth, the gillfish  
(that is of a red colour) they sell to  
make soap.

Likewise of *Ichary* or *Catery*, a  
great quantitie is made upon the ri-  
ver of *Volgha* out of the fish called  
*Bellaugina*, the *Sturgeon*, the *Severin*,  
ga and the *Steleday*. Whereof the  
most part is shipped by French and  
Netherlandish merchants for *Italy*  
and *Spain*, some by English mer-  
chants.

The next is of Flax and Hemp,  
whereof there hath been shipped (as  
I have heard merchants say) at the  
port of *Narva* a great part of a 100  
ships small and great yearly. Now,  
not past five. The reason of this aba-  
ting and decrease of this and other  
commodities, that were wont to be  
transported in a greater quantitie, is  
the shutting up of the port of the  
*Narva* towards the *Finland* sea,  
which now is in the hands and pos-  
session of the *Sweden*. Likewise the  
stoppage of the passage overland by  
the way of *Smolensko*, and *Polsko*,  
by reason of their wars with the  
*Polonian*, which causeth the people

stands

to

## 22 *The native commodities.*

to be lesse provident in maintaining and gathering these and the like commodities, for that they lack sales. Partly also for that the Merchants and Mouficks ( for so they call the common sort of people ) are very much discouraged by many heavy and intolerable exactions that of late time have been imposed upon them, no man accounting that which he hath to be sure his own. And therefore regard not to lay up any thing, or to have it beforehand, for that it causeth them many times to be flieced and spoiled not onely of their goods, but also of their lives. For the growth of flax the province of *Vobko* and the countrey about is the chief and onely place: For hemp, *Smolensko*, *Dorogobos* and *Vasma*.

The countrey besides maketh great store of salt. Their best salt is made at *Stararoufe* in very great quantitie, where they have great store of salt wels, about 250. verst from the sea. At *Astracan* salt is made naturally by the sea-water, that casteth it up into great hills, and so it is digged down, and carried away by the merchants

*The native commodities. 23*

chants and others that will fetch it from thence. They pay to the Emperour for acknowledgement or custome 3.d. *Russe* upon every hundred weight. Besides these two, they make salt in many other places of the Realm, as in *Perm*, *Wichida*, *Tolma*, *Kenitsma*, *Solovetsky*, *Ocona*, *Bombassey*, and *Nonocks*, all out of salt-pits, save at *Solovetskey*, which lieth near to the sea.

Likewise of tarre they make a great quantitiy out of their firre trees in the countrey of *Dvyna* and *Smolensko*, whereof much is sent abroad. Besides these ( which are all good and substantiall commodities ) they have divers other of smaller account, that are naturall and proper to that countrey : as the fish tooth which they call *Ribazuba*, which is used both among themselves, and the *Persians* and *Bougharians* that fetch it from thence , for beads, knives, and sword hafts of Noblemen and gentlemen, and for divers other uses. Some use the powder of it against poyson, as the Unicorns horn. The fish that weareth it is called a *Morse*, and is caught

24. The native commodities

caught about *Pechora*. These fish  
teeth some of them are almost two  
foote of length, and weigh eleven or  
twelve pound apiece.

In the province of *Corelia*, and a-  
bout the river *Dunya* towards the  
North Sea, there groweth a soft rock  
which they call *Slade*. This they cut  
into pieces; and so tear it into thin  
flakes, which naturally it is apt for,  
and so use it for glasse-lanthorns and  
such like. It giveth both inwards and  
outwards a clearer light then glasse,  
and for this respect is better then ei-  
ther glasse or horn; for that it nei-  
ther breaketh like glasse, nor yet will  
burn like the lanthorn. Saltpeter  
they make in many places, as at *Oug-  
Nere*, *Parnastve* and *Ustug*; and some  
small store of Brimstone upon the  
river *Polgha*, but want skill to refine  
it. Their iron is somewhat brittle;  
but a great weight of it is made in  
*Corelia*, *Cargaplan*, and *Ustug The-  
lesna*. Other myne they have none  
growing within the Realm.

Their beasts of strange kinds are  
the Eosh, the Ollon, the wild Horse,  
the Bear, the Wolvering, or wood  
Dog,

Dog, the Lyſern, the Beaver, the Sable, the Mairon, the black and dun Fox, the white Bear towards the ſea-coaſt of Peckora, the Gurnſtale, the Laſet or Minever. They have a kind of Squirrel that hath growing on the pinion of the ſhoulder-bone a long tuft of hair, much like unto feathers, with a farre broader tail then have any other Squirrels, which they move and ſhake as they leap from tree to tree much like unto a wing. They ſkiſe a large ſpace, and ſeem for to flie withall; and therefore they call them *Letach Vechſhe*, that is, the flying Squirrels. Their Hares and Squirrels in ſummer are of the ſame colour with ours: in winter the Hare changeth her cote into milk white, the Squirrel into gray, whereof cometh the *Calaber*.

They have fallow Deer, the roebuck, and goats very great ſtore. Their horſes are but ſmall, but very ſwift and hard; they travell them unſhod both winter and ſummer, without all regard of pace. Their ſheep are but ſmall, and bear coarſe and harſh

26 *The native commodities.*

harsh wooll. Of fowl, they have divers of the principall kinds: First, great store of Hawks, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goshawk, the Tassel, the Sparhawk, &c. But the principall Hawk that breedeth in the countrey is counted the Gerfaulcon.

Of other fowls their principall kinds are the Swanne tame and wild (whereof they have great store) the Stork, the Crane, the Tiedler, of the colour of a Feasant, but farre bigger, and liveth in the firtt-woods. Of Feasant and Partridge they have very great plentie. An Owl there is of a very great bignesse, more tigglye to behold then the Owls of this countrey, with a broad face, and ears much like unto a man.

For fresh-water fish besides the common sorts (as Carp, Pikes, Bearch, Tenich, Roach, &c.) they have divers kinds very good & delicate: as the *Belluga*, or *Bellugine* of a long, the *Ostrea* or *Sturgeon*, the *Sturgeon*, and *Ostrea* somewhat in fashion and taste like to the *Sturgeon*, but not so thick nor long

*The native commodities.* 27

long. These 4. kinds of fish breed in the *Volgha*, and are caught in great plenty, and served thence into the whole Realm for a great food. Of the roes of these foure kinds they make very great store of *Icary* or *Caveary* as was said before.

They have besides these that breed in the *Volgha* a fish called the *Ribabela*, or white Salmon, which they account more delicate then they do the red Salmon: whereof also they have exceeding great plentie in the rivers Northward, as in *Duyna*, the river of *Cola*, &c. In the *Ozera*, or lake near a town called *Perislaue*, not farre from the *Mosko*, they have a small fish which they call the fresh-berring, of the fashion and somewhat of the taste of a sea-berring. Their chief towns for fish are, *Taruslave*, *Bealoxera*, *Novogrod*, *Astracan*, and *Cazan*: which all yield a large summe to the Emperour every year for their trades of fishing, which they practise in summer, but send it frozen in the winter time into all parts of the Realm.

*The chief cities of Russia.*

CHAP. II. III.

**T**He chief cities of *Russia* are, *Mosko*, *Novograd*, *Rostove*, *Volodomer*, *Plesko*, *Smolensko*, *Taruslave*, *Perislave*, *Nisnovograd*, *Vologda*, *Ustiurk*, *Golmigroe*, *Lazan*, *Astracan*, *Cargapolia*, *Columna*.

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be unknown to the *Russe*. It seemeth to have taken the name from the river that runneth on the one side of the town. *Berosus* the *Chaldean* in his fifth book telleth that *Nimrod* (whom other profane stories call *Saturn*) sent *Assyrus*, *Medus*, *Moscus*, and *Magog* into *Asia* to plant Colonies there, and that *Moscu* planted both in *Asia* and *Europe*. Which may make some probability that the citie, or rather the river whereon it is built, took the denomination from this *Moscu*: the rather because of the climate or situation, which is in the very furthest part and list of *Europe*, bordering upon *Asia*.

The



*The chief cities of Russia. 29*

The citie was much enlarged by one *Ivan* or *John*, sonne to *Daniel*, that first changed his title of Duke into King, though that honour continued not to his posteritie; the rather because he was invested into it by the Popes Legate, who at that time was *Innocentius* the fourth about the year 1246, which was very much misliked by the *Russe* people being then a part of the Eastern or Greek Church. Since that time the name of this citie hath grown more famous, and better known unto the world: insomuch that not onely the province but the whole countrey of *Russia* is termed by some by the name of *Moscovia* the metropolitane citie. The form of this citie is in a manner round, with three strong walls, circuling the one within the other, and streets lying between, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watered with the river *Moskua*, that runneth close by it) is all accounted the Emperours cattle. The number of houses (as I have heard) through the whole citie (being

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reckoned by the Emperour a little before it was fired by the *Chalm*) was 42900. in all. Since the *Tartar* besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings; specially that part on the Southside of *Moskwa*, built not long before by *Basilus* the Emperour for his garrison of souldiers, to whom he gave priviledge to drink Mead and Beer at the drie or prohibited times, when other *Russes* may drink nothing but water; and for that cause called this new citie by the name of *Mezhi*, that is, *skinck* or *pauze* it. So that now the citie of *Mosko* is not much bigger then the citie of *London*. The next in greatnesse, and in a manner as large, is the citie *Novograde*: where was committed (as the *Russe* saith) the memorab'le warre, so much spoke of in Stories, of the *Scythian* servants, that took arms against their masters, which they report in this sort, viz. That the *Baiarens* or Gentlemen of *Novograde* and the territorie about (which onely are souldiers

*The chief cities of Russia.* 311

dicts after the discipline of those countries) had warre with the Tartars. Which being well performed and ended by them, they returned homewards. Where they understood by the way that their *Choteprey* or bondslaves, whom they left at home, had in their absence possessed their towns, lands, houses, wives, and all. At which news being somewhat amazed, and yet disdaining the villanie of their servants, they made the more speed home: and so not farre from *Novograde* met them in warlike manner marching against them. Whereupon advising what was best to be done, they agreed all to set upon them with no other shew of weapon but with their horse-whips (which as their manner is every man rideeth withall) to put them in remembrance of their servile condition, thereby to terrifie them, and abate their courage. And so marching on and lashing altogether with their whips in their hands they gave the onset which seemed so terrible in the eyes of their villains, and strooke such a sense into them of the smart of the

32 *The chief cities of Russia*

whip which they had felt before, that they fled altogether like sheep before the drivers. In memorie of this victory the *Novogradians* ever since have stamped their coin (which they call a *dingee Novogrod key*, currant through all *Russia*) with the figure of a horseman shaking a whip aloft in his hand. These two cities exceed the rest in greatnesse. For strength their chief towns are *Volsko*, *Smolensko*, *Cazan* and *Astracan*, as lying upon the borders. But for situation *Jaruslave* farre exceedeth the rest. For besides the commodities that the soil yieldeth of pasture and corn, it lieth upon the famous river *Volga*, and looketh over it from a high bank very fair and stately to behold, whereof the town taketh the name. For *Jaruslave* in that tongue signifieth as much as a fair or famous bank. In this town (as may be guessed by the name) dwelt the *Russe* king *Vladimir* surnamed *Jaruslave*, that married the daughter of *Harald* king of *England*, by mediation of *Sueno* the *Dane*, as is noted in the *Danish* storie about the year 1067.

*The chief cities of Russia.* 33

The other towns have nothing that is greatly memorable, save many ruines within their walls. Which sheweth the decrease of the Russe people under this government. The streets of their cities and towns instead of paving are planked with firre-trees, plained and laid even close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre-trees plained and piled one upon another. They are fastened together with dents or notches at every corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keep out the aire. Every house hath a pair of stairs that lead up into the chambers out of the yard or streer after the Scottish manner. This building seemeth farre better for their countrey, then that of stone and brick; as being colder and more dampish then their wooden houses, specially of firre, that is a drie and warm wood, whereof the providence of God hath given them such store, as that you may build a fair

B 5

house

## 34 *The house or stock*

house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconvenience of their wooden building is the apertnesse for firing, which happeneth very oft and in very fearfull sort, by reason of the drinnesse and farnesse of the firre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt up.

### *Of the house or stock of the Russe Emperours.*

#### CHAP. V.

**T**He surname of the imperiall house of *Russia*, is called *Beala*. It took the originall (as is supposed) from the Kings of *Hungarie*. Which may seem the more probable for that the *Hungarian* Kings many years ago have botn that name: as appeareth by *Bonsina* and other Stories written of that countrey. For about the year 1059. mention is made of one *Beala* that succeeded his brother *Andrew*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by Atheisme and Turkish

kish perswasion before. The second of that name was called *Basla the blind*, after whom succeeded divers of the same name.

That their ancestrie came not of the Russe nation, *Ivan Kasilowich* father to this Emperour would many times boast, disdaining (as should seem) to have his progenie derived from the Russe blood. As namely to an English man his goldsmith, that had received bullion of him to make certain plate, whom the Emperour commanded to look well to his weight, *For my Russes* (said he) *are thieves all*. Whereat the workman looking upon the Emperour, began to smile. The Emperour, being of quick conceit, charged him to tell him what he smiled at. If your Majestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said that the Russes were all thieves, and forgot in the mean while that your self was a Russe. I thought so (quoth the Emperour) but thou art deceived. For I am no Russe, my ancestors were Germans (for so they account of the Hungarians to be part

part of the *Germane* nation though indeed they come of the *Hunnes*, that invaded those countreys and rested in those parts of *Pannonia*, now called *Hungary*.

How they aspired to the Dukedome of *Volodemer* (which was their first degree, and ingrafting into *Russia*) and whether it were by conquest, or by marriage, or by what other means, I could not learn any certaintie among them. That from these beginnings of a small Dukedome (that bare notwithstanding an absolute government with it, as at that time did also the other Shires or Provinces of *Russia*) this house of *Beala* spread it self forth, and aspired by degrees to the monarchie of the whole countrey, is a thing well known, and of very late memorie. The chief of that house that advanced the stock, and enlarged their dominions, were the three last that reigned before this Emperour, to wit, *Juan*, *Basileus*, and *Juan* father to the other that reigneth at this time. Whereof the first that took unto him the name and title of Emperour, was *Basileus* father to *Juan*,  
and



and grandfather to this man. For before that time they were contented to be called great dukes of *Mosko*. What hath been done by either of these three, and how much they have added to their first estate by conquest or otherwise, may be seen in the chapter of their colonies or purchases perforce. For the continuance of the race, this house of *Beala* at this present is in like case, as are many of the greatest houses of Christendome, viz. the whole stock and race concluded in one, two, or some few of the bloud. For besides the Emperour that now is, who hath no child (neither is like ever to have for ought that may be conjectured by the constitution of his body, and the barrenesse of his wife after so many years marriage) there is but one more viz. a child of six or seven years old, in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardnesse, he died of a blow given him by his father upon the head in his furie with his walking staff, or (as some say) of a thrust.

thrust with the prong of it driven deep into his head. That he meant him no such mortall harm when he gave him the blow may appear by his mourning and passion after his sons death, which never left him till it brought him to the grave. Wherein may be marked the justice of God, that punished his delight in shedding of blood with this murder of his sonne by his own hand, and so ended his dayes and tyrannie, together with the murdering of himself by extreme grief, for this his unhappie and unnaturall fact.

The Emperours younger brother of six or seven years old (as was said before) is kept in a remote place from the *Maske*, under the tuition of his mother & her kindred of the house of the *Nagais*: yet not safe (as I have heard) from attempts of making away by practise of some that aspire to the succession, if this Emperour die without any issue. The nurse that tasted before him of certain meat (as I have heard) died presently. That he is naturall sonne to *Iuan Maslewick*, the *Basse* people wantant in by the

the

the Fathers qualitie that beginneth to appear already in his tender years. He is delighted (they say) to see sheep and oether cattel killed, and to look on their throats while they are bleeding (which commonly children are afraid to behold) and to beat geese and hens with a staff till he see them lie dead. Besides these of the male kind, there is a widow that hath right in the succession, sister to the old Emperour, and aunt to this man, sometime wife to *Magnus* Duke of *Holst*, brother to the king of *Denmark*, by whom she had one daughter. This woman since the death of her husband hath been allured again into *Russia*, by some that love the succession better then herself, which appeareth by the sequele. For herself with her daughter so soon as they were returned into *Russia* were thrust into a Nunnerie, where her daughter died this last year while I was in the countrey, of no naturall disease as was supposed. The mother remaineth still in the Nunnerie, where (as I have heard) she bewalleth herself, and curseth the time when she returned

turned into *Russia*, entised with the hope of marriage, and other fair promises in the Emperours name: Thus it standeth with the imperiall stock of *Russia* of the house of *Beala*, which is like to determine in those that now are, and to make a conversion of the *Russe* estate. If it be into a government of some better temper & milder constitution, it will be happy for the poore people that are now oppressed with intolerable servitude.

*Of the manner of crowning  
or inauguration of the  
Russe Emperours.*

CHAP. VI.

**T**He solemnities used at the *Russe* Emperours coronation are on this manner. In the great Church of *Precheste* ( or our Lady ) within the Emperours castle is erected a stage, whereon standeth a scrine that beareth upon it the Imperiall cap and robe of very rich stuff. When the day of the Inauguration is come, there resort thither, first the Patriarch with  
the

the Metropolitanes, Archbishops, Bishops, Abbots, and Priors, all richly clad in their Pontificalibus: Then enter the Deacons with the quire of singers. Who so soon as the Emperour setteth foot into the Church, begin to sing, *Many years may live noble Theodore Juandwich, &c.* whereunto the Patriarch and Metropolitane with the rest of the Clergie answer with a certain Hymn, in form of a prayer, singing it all together with a great noise. The hymn being ended, the Patriarch with the Emperour mount up the stage, where standeth a seat ready for the Emperour. Whereupon the Patriarch willeth him to sit down, and then placing himself by him upon another seat provided for that purpose, boweth down his head towards the ground, and saith this prayer, *Oh Lord God, King of Kings, Lord of Lords, which by thy prophet Samuel didst choose thy servant David, and anoint him for King over thy people Israel, hear now our prayers, and look from thy sanctuarie upon this thy servant Theodore, whom thou hast chosen and exalted for King over*

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over these thy holy Nations, anoint him with the oil of gladness, protect him by thy power, put upon his head a crown of gold and precious stones, give him length of dayes, place him in the seat of Justice, strengthen his arm, make subject unto him all the barbarous nations. Let thy fear be in his rebelle heart, turn him from an evill faith, and from all errour, and shew him the salvation of thy holy and universall Church, that he may judge thy people with justice, and protect the children of the poore, and finally attain everlasting life. This prayer he speaketh with a low voice, and then pronounceth aloud, *All praise and power to God the Father, the Sonne, and the holy Ghost.* The prayer being ended, he commandeth certain Abbots to reach the imperiall robe and cap: which is done very decently, and with great solemnitie, the Patriarch withall pronouncing aloud, *Peace be unto all.* And to he beginneth another prayer to this effect, *Bow your selves together with us, and pray to him that reigneth over all. Preserve him (O Lord) under thy*  
*holy*

holy protection, keep him that he may  
do good and holy things, let justice  
flourish in his dayes, that we may  
live quietly without strife and malice.  
This is pronounced somewhat softly  
by the Patriarch, whereto he addeth  
again aloud, *Thou art the King of the  
whole world, and the Saviour of our  
souls, to thee the Father, Sonne and  
holy Ghost, be all praise for ever, and  
ever. Amen.* Then putting on the  
robe and cap, he blesteth the Empe-  
rour with the signe of the crosse, say-  
ing withall, *In the name of the Fa-  
ther, the Sonne, and the holy Ghost.*  
The like is done by the Metropo-  
litan, Archbishops, and Bishops: who  
all in their order come to the chair,  
and one after another blesteth the Em-  
perour with their two forefingers.  
Then is said by the Patriarch ano-  
ther prayer, that beginneth, *O most  
ho'y virgin mother of God, &c.* After  
which a Deacon pronounceth with  
an high loud voice, *Many years to  
noble Theodore, good, honourable, be-  
loved of God, great Duke of Volode-  
mer, of Mosko, Emperour and Monarch  
of all Russia, &c.* Whereto the other  
Priests

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Priests & Deacons that stand somewhat farre off by the altar or table answer singing, *Many years, many years, to the noble Theodore.* The same note is taken up by the Priests and Deacons, that are placed at the right and left side of the Church, and then all together they chaunt and thunder out, singing, *Many years to the noble Theodore, good, honourable, beloved of God, great Duke of Volodemer, Mosko, Emperour of all Russia, &c.* These solemnities being ended, first cometh the Patriarch with the Metropolitans, Archbishops, and bishops; then the Nobilitie, and the whole companie in their order, to do homage to the Emperour, bending down their heads and knocking them at his feet to the very ground.

*The style wherewith he is invested at his Coronation runneth after this manner.*

**T**heodore Juanowich, by the grace of God great Lord and Emperour



your of all Russia, great Duke of Volodemer, Alasko, and Novograd, King of Cazan, King of Astracan, Lord of Plesko, and great Duke of Smolensko, of Tweria, Joughoria, Permia, Vadscha, Bulghoria, and others, Lord and great Duke of Novograd of the Low-countrie, of Chernigo, Rezan, Polotskoy, Rostove, Yaroslavlcy, Bealozeia, Liesland, Oudoria, Obdoria, and Condensa, Commander of all Siberia, and of the North parts, and Lord of many other Countreys, &c.

This stile containeth in it all the Emperours Provinces, and setteth forth his greatnesse. And therefore they have a great delight and pride in it, forcing not onely their own people but also strangers (that have any matter to deliver to the Emperour by speech or writing) to repeat the whole form from the beginning to the end. Which breedeth much cavill, and sometimes quarrell betwixt them and the Tartar, and Poland Ambassadours: who refuse to call him Czar, that is Emperour, and to repeat the other parts of his long stile. My self, when I had audience  
of

# 46 The inauguration of, &c.

of the Emperour, thought good to salute him onely with this much, viz. *Emperour of all Russia; great Duke of Volodemer, Masko and Novograd, King of Cazan, King of Astracan.* The rest I omitted of purpose, because I knew they gloried to have their style appear to be of a larger volume then the Queens of England. But this was taken in so ill part, that the Chancellour (who then attended the Emperour, with the rest of the Nobilitie) with a loud chafing voice called still upon me to say out the rest. Whereto I answered, that the Emperours style was very long, and could not so well be remembered by strangers; that I had repeated so much of it, as might shew that I gave honour to the rest, &c. But all would not serve till I commanded my Interpreter to say it all out.

The Emperour then said, that he would have the style read out, and I answered, that I would do it, and so he commanded my Interpreter to say it all out.

*The State or form of their  
Government.*

CHAP. VII.

**T**He manner of their government is much after the Turkish fashion, which they seem to imitate as near as the countrie and reach of their capacities in politick affairs will give them leave to do.

The State and form of their government is plain tyrannicall, as applying all to the behoof of the Prince, and that after a most open and barbarous manner, as may appear by the *Sophismata* or secrets of their government afterwards set down; as well for the keeping of the Nobilitie and Commons in an under-proportion, and farre uneven ballance in their severall degrees, as also in their impositions and exactions, wherein they exceed all just measure, without any regard of Nobilitie to People further then to give them the Nobilitie a kind of unjust and unmoderated libertie to command and tread upon the Commons and blisser sort

sort of people in all parts of the realm wheresoever they come, specially in the place where their lands lie, or, where they are appointed by the Emperour to govern under him; also to the Commons some small contentment, in that they passe over their lands by descent of inheritance to whether sonne they will, which commonly they do after our *Gavelkind*, and dispose of their goods by gift or testament without any controlement. Wherein notwithstanding both Nobilitie and Commons are but stores for the Prince, all running in the end into the Emperours coffers: as may appear by the practice of enriching his treasurie, and the manner of exactions set down in the title of his customes and revenues.

Concerning the principall points and matters of State wherein the Sovereigntie consisteth, (as the making and annulling publick of Lawes, the making of Magistrates, power to make warre or league with any foreign State, to execute or to pardon life, with the right of appeal in all matters, both civil and criminall) they do so wholly  
 and

and absolutely pertain to the Empe-  
 rour, and his Council under him, as  
 that he may be said to be both the  
 Sovereigne commander and the exe-  
 cutioner of all these. For as touch-  
 ing any Law or publick order of the  
 Realm, it is ever determined of be-  
 fore any publick assembly or Parlia-  
 ment be summoned. Where besides  
 his Council, he hath none other to  
 consult with him of such matters as  
 are concluded beforehand, but onely  
 a few Bishops, Abbots, and Friars:  
 to no other end then to make advan-  
 tage of the peoples superstitions even  
 against themselves, which think all  
 to be holy and just that passeth with  
 consent of their Bishops and clergie  
 men whatsoever it be. For which pur-  
 pose the Emperours are content to  
 make much of the corrupt state of the  
 Church, as now it is among them,  
 and to nourish the same by extraor-  
 dinary favours, and immunities to  
 the Bishops Sees, Abbeyes and Frie-  
 ries: as knowing superstition and false  
 religion best to agree with a tyranni-  
 call state, and to be a speciall means  
 to uphold and maintain the same.

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Second-

50. *Their state and form*

Secondly, as touching the publick Offices & Magistracies of the Realm, there is none hereditarie, neither any so great nor so little in that countrey but the bestowing of it is done immediately by the Emperour himself. Inasmuch that the very Diacks or Clerks in every head town are for the most part assigned by himself. Notwithstanding, the Emperour that now is (the better to entend his devotions) referreth all such matters pertaining to the State wholly to the ordering of his wifes brother, the *L. Boris Federowich Godonoe*.

Thirdly, the like is to be said of the jurisdiction concerning matters judiciall, specially such as concern life and death. Wherein there is none that hath any authoritie or publick jurisdiction that goeth by descent, or is held by charter, but all at the appointment and pleasure of the Emperour, and the same practised by the Judges with such awe and restraint, as that they dare not determine upon any speciall matter, but must referre the same wholly up to the *Ashe*, to the Emperours Council. To shew

show his Sovereigntie over the lives of his subjects, the late Emperour *Ivan Vasilowich* in his walks or progresses, if he had misliked the face or person of any man whom he met by the way, or that looked upon him, would command his head to be struck off, which was presently done, and the head cast before him.

Fourthly, for the Sovereigne appeal & giving of pardons in criminall matters to such as are convicted, it is wholly at the pleasure and grace of the Emperour. Wherein also the Emperesse that now is, being a woman of great clemencie, and withall delighting to deal in publick affairs of the Realm (the rather to supplie the defect of her husband) doth behave herself after an absolute manner, giving out pardon (specially on her birth-day and other solemn times) in her own name, by open proclamation, without any mention at all of the Emperour. Some there have been of late of the ancient Nobilitie that have held divers provinces by right of inheritance with an absolute authority and jurisdiction over them,

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to order and determine all matters within their own precinct without all appeal, or controlment of the Emperour. But this was all annulled and wrung clean from them by *Juan Vasilowitch* father to this Emperour.

### *The manner of holding their Parliaments.*

## CHAP. VIII.

**T**Heir highest Court of public consultation for matter of State is called the *Zabore*, that is, the *Publick Assembly*. The states and degrees of persons that are present at their Parliaments, are these in order.

1. The Emperour himself.
2. Some of his Nobilitie, about the number of twenty, being all of his Councill.
3. Certain of the Clergie men, about the same number.

As for Burghers or other to represent the commonaltie, they have no place there the people being of no better account with them then as servants or bond slaves, that are to obey, not to make laws, nor to know any thing public.



publick matters before they are concluded.

The Court of Parliament (called *Zabare*) is held in this manner. The Emperour causeth to be summoned such of his Nobilitie as himself thinketh meet, being (as was said) all of his Councell, together with the Patriarch, who calleth his Clergie, to wit, the two Metropolitans, the two Archbishops, with such Bishops, Abbots, and Friars as are of best account and reputation among them. When they are all assembled at the Emperours court, the day is intimated when the session shall begin: Which commonly is upon some Friday, for the religion of that day.

When the day is come, the Clergie men assemble before at the time and place appointed, which is called the *Stollje*. And when the Emperour cometh attended by his Nobilitie, they arise all, and meet him in an out room, following their Patriarch, who blesteth the Emperour with his two forefingers, laying them on his forehead and the sides of his face, and then kisseth him on the right side of

C. 3. his

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his breast. So they passe on into their Parliament house, where they sit in this order. The Emperour is enthronized on the one side of the chamber. In the next place not farre from him at a small square table ( that giveth room to twelve persons or thereabouts ) sitteth the Patriarch with the Metropolitans and Bishops, and certain of the principall Nobilitie of the Emperours Council, together with two Diacks or Secretaries ( called *Dumny dyakey* ) that enact that which passeth. The rest place themselves on benches round about the room, every man in his rank after his degree. Then is there propounded by one of the Secretaries ( who representeth the speaker ) the canie of their assembly, and the principall matters that they are to consider of. For to propound bills what every man thinketh good for the publick benefit ( as the manner is in England ) the *Russe* Parliament alloweth no such custome nor libertie to subjects.

The points being opened, the Patriarch with his Clergie men have the

the prerogative to be first asked their vote or opinion, what they think of the points propounded by the Secretarie. Whereto they answer in order, according to their degrees, but all in one form without any discourse, as having learned their lesson before, that serveth their turns at all Parliaments alike, whatsoever is propounded. Commonly it is to this effect, *That the Emperour and his Councell are of great wisdom and experience touching the policies and publick affairs of the Realm, and farre better able to judge what is profitable for the commonwealth then they are, which attend upon the service of God only, and matters of religion. And therefore it may please them to proceed. That instead of their advise they will aid them with their prayers, as their duties and vocations do require, &c.* To this or like effect having made their answers every man in his course, up standeth some Abbot or Friar more bold then the rest ( yet appointed beforehand as a matter of form ) and desireth the Emperour it would please his Majestie to com-

36 *The manner of holding &c.*

mand to be delivered unto them what his Majesties own judgement and determinate pleasure is as touching those matters propounded by his Dyake.

Whereto is replied by the said Secretarie in the Emperours name, That his Highnesse with those of his noble Councell, upon good and sound advise, have found the matters proposed to be very good and necessarie for the commonwealth of his Realme. Notwithstanding, forasmuch as they are religious men, and know what is right, his Majestie requireth their godly opinions, yea and their consent too, for the approving or correcting of the said propositions. And therefore desireth them again to speak their minds freely. And if they shall like to give their consents, that then the matters may passe to a full conclusion.

Hereunto when the Clergie men have given their consents (which they use to do without any great pausing) they take their leaves with blessing of the Emperour: who bringeth the Patriarch on his way so farre as the next room, and so returneth to his seat, till all be made ready

ready for his return homeward. The  
 acts that thus are passed by the Em-  
 perour of Parliament, the Dykes or  
 Secretaries draw into a form of pro-  
 clamations, which they send abroad  
 into every Province, and head town  
 of the Realm, to be published there  
 by the Dukes and Dykes or Secre-  
 taries of those places. The session of  
 Parliament being fully ended, the  
 Emperour inviteth the Clergie men  
 to a solemn dinner. And so they de-  
 part every man to his home.

*Of the Nobilitie, and by what  
 means it is kept in an under  
 proportion agreeable to that  
 State.*

## CHAP. IX.

**T**HE degrees of persons or estates  
 of Russia, besides the Sovereigne  
 State or Emperour himself, are these  
 in their order: 1. The Nobilitie,  
 which is of four sorts: Whose the  
 chief for birth, authority, and reve-  
 nue, are called the *Voluntary Nobles*,  
 that

that is, the exempt or privileged Dukes. These held sometime a severall jurisdiction, and absolute authoritie within their precincts, much like unto the States or Nobles of *Germany*. But afterwards (reserving their rights upon composition) they yielded themselves to the house of *Bohemia* when it began to wax mightie, and to enlarge it self by overmatching their neighbours. Onely they were bound to serve the Emperour in his warres with a certain number of horse. But the late Emperour *Juan Vasilowich*, father to this prince, being a man of high spirit, and subtile in his kind, meaning to reduce his government into a more strict form, began by degrees to clip off their greatnesse, and to bring it down to a lesser proportion, till in the end he made them not onely his vassals, but his *Kolophey*, that is, his very villains or bondslaves. For so they term and write themselves in any publick instrument or private petition which they make to the Emperour. So that now they hold their authorities, lands, lives and all at the Emperours pleasure, as the rest do. The

The means and practise whereby he wrought this to effect against those and other of the Nobility (so well as I could note out of the report of his doings) were these, and such like: First, he cast private emulations among them about prerogative of their titles and dignities. Wherein he used to set on the inferiours to preferre or equall themselves to those that were accounted to be of the nobler houses. Where he made his advantage of their malice and contentions the one against the other, by receiving devised matter, and accusations of secret practise and conspiracies to be intended against his person and state. And so having singled out the greatest of them, and cut them off with the good liking of the rest, he fell at last to open practise, by forcing of the other to yield their rights unto him.

2. He divided his subjects into two parts or factions by a generall schisme. The one part he called the *oppressors* or *Select men*. These were such of the Nobilitie and Gentry as he took to his own part, to protect and

and maintain them as his faithfull subjects. The other he called *Zempsky*, or the *Commons*. The *Zempsky* contained the base and vulgar sort, with such Noblemen and Gentlemen as he meant to cut off, as suspected to dislike his government, and to have a meaning to practise against him. Wherein he provided that the *Oppressni* for number and qualitie of valour, money, armour, &c. farre exceeded the other of the *Zempsky* side, whom he put (as it were) from under his protection, so that if any of them were spoiled or killed by those of the *Oppressni* (which he accounted of his own part) there was no amends to be sought for by way of publick justice, or by complaint to the Emperour.

The whole number of both parts was orderly registred and kept in a book, so that every man knew who was a *Zempsky* man, and who of the *Oppressni*. And this libertie of the one part to spoil and kill the other without any help of Magistrate or law (that continued seven years) enriched that side, and the Emperour



## Of the Nobilitie. 61

rears treasure, and wrought that withall which he intended by this practise, viz to take out of the way such of the Nobilitie as himself misliked, whereof were slain within one week to the number of three hundred within the citie of *Mosko*. This tyrannicall practise of making a generall Schisme and publick division among the subjects of his whole Realm proceeded (as should seem) from an extreme doubt, and desperate fear, which he had conceived of most of his Nobilitie, and Gentlemen of his Realm, in his warres with the *Polonian* and *Chrim Tartar*, what time he grew into a vehement suspicion (conceived of the ill successe of his affairs) that they practised treason with the *Polonian* and *Chrim*. Whereupon he executed some, and devised this way to be rid of the rest.

And this wicked policy and tyrannous practise (though now it be ceased) hath so troubled that countrey, and filled it so full of grudge and mortall hatred even since, that it will not be quenched (as it seemeth  
now )

now) till it burn again into a civil flame.

3 Having thus pulled them and seized all their inheritance, lands, priviledges, &c. save some very small part which he left to their name; he gave them other lands of the tenure of *Pomesiny* (as they call it) that are held at the Emperours pleasure, lying farre off in another countrey; and so removed them into other of his Provinces, where they might have neither favour nor authoritie, nor being native nor well known there. So that now these of the chief Nobilitie (called *Vdelney Knazey*) are equalled with the rest: save that in the opinion and favour of the people they are of more account, and keep still the prerogative of their place in all their publick meetings.

Their practise to keep down these houses from rising again and recovering their dignities are these, and such like: First, many of their heirs are kept unmarried perforce, that the stock may die with them. Some are sent into *Siberia*, *Cazan* and *Astrachan*, under pretence of service, and there

there either made away, or else fast clapped up. Some are put into Abbeys, and shear themselves Friers by pretence of a vow to be made voluntary and of their own accord, but indeed forced unto it by fear upon some pretended crime objected against them. Where they are so guarded by some of speciall trust, and the Covent it self (upon whose head it standeth that they make no escape) as that they have no hope but to end their lives there. Of this kind there are many of very great Nobilitie. These and such like wayes, begun by the Emperour *Juan Vasilowich*, are still practised by the *Godonoes*, who being advanced by the marriage of the Empresse their kinswoman rule both the Emperour and his Realm (specially *Borris Federowich Godonoe*, brother to the Empresse) and endeavour by all means to cut off or keep down all of the best and ancientest Nobilitie. Whereof divers already they have taken away, whom they thought likeliest to make head against them, and to hinder their purpose, as *Knez Andrews Gyraken*,  
Bul.

*Balgathove*, a man of great birth & authority in the Countrey. The like they have done with *Peter Gollanni* (whom they put into a dungeon where he ended his life) with *Kreuz Vasilietz* *wich Gulloben*, with *Andrius Janowich Suskoj*, accounted among them for a man of a great wisdom. So this last yeare was killed in a Monastrie (whither they had thrust him) on *Kreuz Jan Petrowich Suskoj*, a man of great valour and service in that Countrey, who about five or six years since bare out the siege of the Citie *Kosko* made by *Stepan Batore* King of *Polonia*, with a 10000. men, and repulsed him very valiantly, with great honour to himself and his countrey, and disgrace to the *Polonians*. Also *Michele Romanowich*, uncle to the Emperour by the mothers side, was supposed to have died of poyson, or some like practise.

The names of these families of greatest Nobilitie are these in their order. The first is of *Kreuz Alexander*, which resteth at this time in one daughter a widow, and without children.

men (mentioned before) sometime  
wife to *Hartock Magnus* brother to  
the king of *Denmark*, now closed  
within a nunnery. The 2. *Knez*  
*Mitdelorkey*, thrust into a Frierie,  
and his onely sonne kept from mar-  
riage to decay the house. The 3. *Glin-*  
*skoy*. But one left of his house, and  
he without children save one daugh-  
ter. The 4. *Swiskoy*, whereof there are  
four brethren young men, and un-  
married all. The 5. *Hudetskoy*. Of  
this house are four living. The  
6. *Bulgaley* now called *Guletschey*  
house, whereof are five living, but  
youths all. The 7. *Vorallinskoy*. Two  
left of that stock. The 8. *Oobskoy*.  
Two. The 9. *Telletschey*. One. The  
10. *Taytove*. Three. These are the  
names of the chief families called *V-*  
*delacy Knaze*, that in effect have lost  
all now, save the very name it self,  
and favour of the people, which is  
like one day to restore them again, if  
any be left.

The 2. degree of Nobilitie is of  
the *Boiarents*. These are such as the  
Emperour honoureth (besides their  
nobilitie) with the title of counsel-  
lers.

lers. The revenue of these two sons of their Nobles that riseth out of their lands assigned them by the Emperour, and held at his pleasure (for of their own inheritance there is little left them, as was said before) is about a thousand marks a yeare: besides pension which they receive of the Emperour for their service in his warres, to the summe of 700 rubbles a yeare, and none above that summe.

But in this number the lord *Boris Federowich Godonoe* is not to be reckoned, that is like a *Transcendent*, and in no such predicament with the rest, being the Emperours brother in law, his protectour for direction, for command and authoritie Emperour of *Russia*. His yearly revenue in land and pension, amounteth to the summe of 93700. rubbels and more, as appeareth by the particulars. He hath of inheritance which himself hath augmented in *Vasma Dorogobose* six thousand rubbels a yeare. For his office of *Connick*, or master of the Horse, 1200. rubbels or marks, raised out of the *Conasue Sloboday*, or the liberties pertaining to that Office, which

which are certain Lands and Towns  
 near about the *Moske*. Besides, all  
 the meadow and pasture ground on  
 both sides the bank of the river *Mo-*  
*sko*, thirtie verst up the stream, and  
 fourtie verst downwards. For his  
 pension of the Emperour (besides the  
 other for his office) 15000. rubbels.  
 Out of the Province or Shire of *Vag-*  
*ba*, there is given him for a peculiar  
 exempted out of the *(betfird of Po-*  
*salskoy* 32000. rubbels. besides a rent  
 of fures. Out of *Rexan* and *Sever*  
 (another peculiar) 30000. rubbels.  
 Out of *Oiser* and *Turiack* another ex-  
 empt place 8000 rubbels. For rent  
 of Bathstoves and Bathing houses  
 without the walls of *Moske* 1500.  
 rubbels. Besides his pomest, or lands  
 which he holdeth at the Emperours  
 pleasure, which farre exceedeth the  
 proportion of land allotted to the  
 rest of the Nobilitie.

One other there is of the house of  
*Glinkoy* that dispendeth in land and  
 pension about 40000. rubbels year-  
 ly. Which he is suffered to enjoy be-  
 cause he hath married *Borris* his wives  
 sister, being himself very simple, and  
 almost

almost a naturall. The ordering of him and his lands are committed to *Barris*.

In the third rank are the *Foyers* or such Nobles as are or have been Generals in the Emperours warres. Which deliver the honour of their title to their posterities also who take their place above the other Dukes and Nobles that are not of the two former sorts, viz. of the *Udelney Knares*, and of the *Baiwents*.

Those three degrees of their Nobilitie (to wit) the *Udelney Knares*, the *Baiwents*, and the *Foyers* have the addition of *Wich*, put under their surname, as *Barris Federowich*, &c. which is a note of honour that the rest may not usurp. And in case it be not added in the naming of them, they may sue the *Bestcheft* or penaltie of dishonour upon them that otherwise shall term them.

The fourth and lowest degree of Nobilitie with them, is of such as bear the name of *Knares* or Dukes, but come of the younger brothers of those chief houses, through many descents, and have no inheritance of their



their own save the bare name or title of Duke onely. For their order is to deliver their names and titles of their dignities over to all their children alike, whatsoever else they leave them. So that the sonnes of a *Voivodey* or Generall in the field are called *Voivodey*, though they never saw the field, and the sonnes of a *Knez* or Duke are called *Knezey*, though they have not one groat of inheritance or livelyhood to maintain themselves withall. Of this sort there are so many that the plentie maketh them cheap, so that you shall see Dukes glad to serve a mean man for five or six rubbels or marks a year, and yet they will stand highly upon their *Bestchess* or reputation of their Honours. And these are their severall degrees of Nobilitie.

The second degree of persons is of their *Sina Boiarskey*, or the sonnes of Gentlemen, which all are preferred, and hold that name by their service in the Emperours warres, being soldiers by their very stock and birth. To which order are referred their *Dyacks* or Secretaries, that serve the  
Emperour

Emperour in every head town, being joyned in Commission with the Dukes of that place.

The last are their Commons, whom they call *Mousicks*. In which number they reckon their Merchants, and their common artificers. The very lowest and basest sort of this kind (which are held in no degree) are their countrey people, whom they call *Christianeis*. Of the *Sina boiarsky* (which are all souldiers) we are to see in the description of their forces, and military provisions: Concerning their *Mousicks*, what their condition and behaviour is, in the title or chapter *Of the common people*.

*Of the government of their Provinces and Shires.*

CHAP. X.

**T**He whole countrey of *Russia* (as was said before) is divided into foure parts, which they call *Gbetfirds*, or *Tetrarchies*. Every *Gbetfird* containeth divers shires, and is annexed

next to a severall office, whereof it takes the name. The first *Chetfird* or *Petrarchie* beareth the name of *Pomestnoy Chetfird*, or the *Jurisdiction of the office of Ambassages*, and at this time is under the chief Secretarie and officer of the Ambassages, called *Andreas Shalcalove*. The standing fee or stipend that he receiveth yearly of the Emperour for this service, is 100. rubbels or marks.

The second is called the *Roseradey Chetfird*, because it is proper to the *Roserade* or high Constable. At this time it pertaineth by virtue of office to *Basilie Shalcolove*, brother to the Chancellour, but it is executed by one *Zapon Abramove*. His pension is an hundred rubbels yearly.

The third is the *Chetfird of Pomestnoy*, as pertaining to that office. This keepeth a Register of all lands given by the Emperour for service to his Noblemen, Gentlemen, and others, giveth out and taketh in all assurances for them. The officer at this time is called *Elexar Wellusgine*. His stipend is 500. rubbels a year.

The fourth is called *Cassanskoj amovers*,

*dworets*, as being appropriate to the office that hath the jurisdiction of the kingdomes of *Cazan* and *Astracan*, with the other towns lying upon the *Volga*, now ordered by one *Drazhine Pentcleve*, a man of very speciall account among them for his willome and promptnesse in matters of policie. His pension is 150. rubels a year.

From these *Chetfids* or *Tetrarchies* is exempted the Emperours inheritance or *Voebin* (as they call it) for that it pertained from ancient time to the house of *Beala*, which is the surname of the imperiall blood. This standeth of 36. towns with their bounds or territories, besides divers peculiar jurisdictions, which are likewise deducted out of those *Chetfids*, as the Shire of *Vagha* (belonging to the Lord *Berrise Fedorovich Godenae*) and such like.

These are the chief governours or officers of the Provinces, not resident at their charge abroad, but attending the Emperour whithersoever he goeth, and carrying their offices about with them, which for the most

part they hold at *Mosko*, as the Emperours chief seat.

The parts and practise of these foure offices is to receive all complaints and actions whatsoever, that are brought out of their severall *Chetfirs* and quarters, and to inform them to the Emperours Counsell. Likewise to send direction again to those that are under them in their said Provinces, for all matters given in charge by the Emperour and his Counsell, to be done or put in execution within their precincts.

For the ordering of every particular Province of these foure *Chetfirs*, there is appointed one of these Dukes, which were reckoned before in the lowest degree of their Nobilitie, which are resident in the head towns of the said Provinces. Whereof every one hath joyned with him in Commission a Dyack or Secretarie to assist him, or rather to direct him. For in the executing of their commission the Dyack doth all.

The parts of their Commission are these in effect. First to hear and determine in all civill matters with-

in their precinct. To which purpose they have under them certain officers, as *Gubnoy Stewarts* or Coroners, who, besides the triall of self-murders, are to arratch felcons: and the *Sordice* or under-Justices, who themselves also may hear and determine in all matters of the same nature, among the countrey people of their own wards or bayliwicks: but so, that in case either partie dissent, they may appeal, and go further to the Duke and Dyack that reside within the head town. From whom also they may remove the matter to the higher court at *Mosko* of the Emperours Counsell, where lie all appeals. They have under them also *Sordice Stewarts*, that is Aldermen, or Balives of the hundreds.

Secondly, in all criminal matters, as theft, murder, treason, &c. they have authoritie to apprehend, to examine, and to imprison the malefactor, and so having received perfect evidence & information of the cause, they are to send it ready drawn and orderly digested up to the *Mosko*, to the officer of the *Cherish*, whereunto

that

that Province is annexed, by whom it is referred and propounded to the Emperours Counsell. But to determine in any matter criminall, or to do execution upon the partie offending, is more then their commission will allow them to do.

Thirdly, if there be any publick service to be done within that Province (as the publishing of any Law, or common order, by way of pro-damation, collecting of taxes and impositions for the Emperour, mustering of souldiers, and sending them forth at the day and to the place assigned by the Emperour or his Counsell) all these and such like pertain to their charge.

These Dukes and Dyacks are appointed to their place by the Emperour himself, and are changed ordinarily at every years end, except upon some speciall liking or suit the time be prorogued for a year or two more. They are men of themselves of no credit nor favour with the people where they govern, being neither born nor brought up among them, nor yet having inheritance of their

own there or else where. Onely of the Emperour they have for that service an 100. marks a year he that hath most, some fiftie, some but thirtie. Which maketh them more suspected and odious to the people, because being so bare, and coming fresh and hungrie upon them lightly every year, they rack and spoil them without all regard of justice or conscience. Which is easily tolerated by the chief officers of the *Cbetfirds*, to the end they may rob them again, and have a better bootie when they call them to account: which commonly they do at the end of their service, making an advantage of their injustice and oppression over the poor people. There are few of them but they come to the *Pudkey* or wharfe when their time is ended, which themselves for the most part do make account of. And therefore they furnish themselves with all the spoil they can for the time of their government, that they may have for bootie, aswell for the Emperour, as for the Lord of the *Cbetfird*, as to reserve some good part for themselves.



They that are appointed to govern abroad, are men of this qualitie, save that in the foure border towns that are of greatest importance are set men of more speciall valour and trust, two in every town. Whereof one is ever of the Emperours privie Counsell. These foure border towns are *Smolensko*, *Vobsko*, *Novogrod*, and *Cazan*, whereof three lie towards the *Polonian* and *Sweden*, one bordereth farre off upon the *Chrim Tartar*. These have larger commission then the other Dukes of the Provinces that I spake of before, and may do execution in criminall matters. Which is thought behoovefull for the Commonwealth, for incident occasions that may happen upon the borders that are farre off, and may not stay for direction, about every occurrent and particular matter from the Emperour and his Counsell. They are changed every year (except as before) and have for their stipend 700. rubbels a year he that hath most, some have but 400. Many of these places that are of greatest importance, and almost the whole coun-

they is managed at this time by the *Godonoers* and their clienets.

The citie of *Mosko* ( that is the Emperours seat ) is governed altogether by the Emperours Counsell. All matters there both civill & criminall are heard & determined in the severall courts, held by some of the said Counsell, that reside there all the year long.

Onely for their ordinary matters ( as buildings, reparations, keeping of their streets decent and clean, collections, levying of taxes, impositions and such like ) are appointed two Gentlemen, and two Dyacks or Secretaries, who hold a court together for the ordering of such matters. This is called the *Zemsky* house. If any townsman suspect his servant of theft or like matter, hither he may bring him to have him examined upon the *Pudgy*, or other torture. Besides these two Gentlemen and Secretaries that order the whole Citie, there are *Starusts* or Aldermen for every severall companie. The Alderman hath his *Sotskey* or Constable, and the Constable hath certain *Devoyskies* or Decurions under him, which have

the<sup>re</sup> oversight of ten households a-  
piece, whereby every disorder is soo-  
ner spied, and the common service  
with the quicker dispatch. The whole  
number of Citizens poore and rich  
are reduced into companies. The cheif  
officers ( as the Dyacks and Gentle-  
men ) are appointed by the Empe-  
rour himself, the *Starost* by the Gen-  
tlemen and Dyacks, the *Sotshy* by the  
*Starost* or Alderman, and the *De-*  
*stetsois* by the Constables.

This manner of government of  
their Provinces and towns, if it were  
as well set for the giving of justice in-  
differently to all sorts, as it is to pre-  
vent innovations, by keeping of the  
Nobilitie within order, and the  
Commons in subjection, it might  
seem in that kind to be no bad nor  
unpolitick way for the containing  
of so large a Commonwealth, of  
that breadth and length as is the  
kingdome of *Russia*. But the oppres-  
sion and flaverie is so open and so  
great, that a man would marvell  
how the Nobilitie and people should  
suffer themselves to be brought under  
while they had any means to avoid

and repulse it; or being so strengthened as it is at this present, how the Emperours themselves can be content to practise the same with so open injustice and oppression of their Subjects, being themselves of a Christian profession.

By this it appeareth how hard a matter it were to alter the state of the *Russe* government, as now it standeth. First, because they have none of the Nobilitie able to make head. As for the Lords of the foure *Chefs* or *Tetrarchies*, they are men of no Nobilitie, but Dyacks advanced by the Emperour, depending on his favour, and attending onely about his own person. And for the Dukes that are appointed to govern under them, they are but men of a titular dignitie (as was said before) of no power, authoritie, nor credit, save that which they have out of the office, for the time they enjoy it. Which doth purchase them no favour, but rather hatred of the people, forasmuch as they see that they are set over them, not so much for any care to do them right and justice, as to keep them under in

miserable subjection, and to take the fleece from them, not once in the year ( as the owner from his shep ) but to poll and clip them all the year long. Besides the authority and rule which they bear is rent and divided into many small pieces, being divers of them in every great Shire, limited besides with a very short time, which giveth them no scope to make any strength, nor to contrive such an enterprise, if happely they intended any matter of innovation. As for the common people ( as may better appear in the description of their state and qualitie afterwards set down ) besides their want of armour and practise of warre ( which they are kept from of purpose ) they are robbed continually both of their hearts and money ( besides other means ) sometime by pretence of some service to be done for the common defence, sometimes without any shew at all of any necessitie of Commonwealth or Prince. So that there is no means either for Nobilitie or people to attempt any innovation, so long as the militarie forces of the Emperour

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( which are the number of 3000. at the least in continuall pay ) hold themselves fast and sure unto him, and to the present state. Which needs they must do, being of the qualitie of Souldiers, and enjoying withall that free libertie of wronging and spoiling of the commons at their pleasure, which is permitted them of purpose to make them have a liking of the present state. As for the agreement of the souldiers and commons, it is a thing not to be feared, being of so opposite and contrarie practice much one to the other. This desperate state of things at home maketh the people for the most part to wish for some forein invasion, which they suppose to be the onely means to rid them of the heavy yoke of this tyrannous government.

## *Of the Emperours Counsell.*

### CHAP. XI.

**T**HE Emperours of Russia give the name of Counsellors to divers of their chief Nobilitie, rather for hon-  
nour

### *The Emperours Counsell. 83*

make of them about their matters of  
state. These are called *Boiars*, with-  
out any addition, and may be called  
Counsellours at large. For they are  
seldome or never called to any pub-  
lick consultation. They which are of  
his speciall and privie Counsell in-  
deed (whom he useth dayly and or-  
dinarily for all publick matters per-  
taining to the State) have the addi-  
tion of *Dumoy*, and are named  
*Dumoy boiars*, or Lords of the  
Counsell, their office or sitting *Boar-  
da dumna*.

Their names at this present are  
these in their order. First, *Knez Feo-  
dor Ioannovich Merbisskey*. 2. *Knez  
Ivan Mdebaillowich Glinsky*. 3. *Knez  
Vasilie Ioannovich Sitsky Scopin*.  
(These three are accounted to be of  
greater birth then wisdom, taken in  
(as may seem) for that end, ra-  
ther to furnish the place with their  
honours and presence, then with their  
advice or counsell) 4. *Knez Vasilie  
Ioannovich Sitsky*, thought to be  
more wise then the other of his name.  
5. *Knez Feodor Mischinowich*. 6. *Knez  
Michela*

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Migbeta Romanowich Trombetskoy. 7. Knez Timophey Romanowich Trombetskoy. 8. Knez Andriew Gregorowich Curakine. 9. Knez Demetrie Juanowich Forestine. 10. Knez Feoder Juanowich Forestine. 11. Bodan Juanowich Sabarowe. 12. Knez Juan Vasilowich. 13. Knez Feoder Demetriowich Shostinowe. 14. Knez Feoder Michailowich Troyconowe. 15. Juan Butertyney. 16. Demetrie Juanowich Godonoe. 17. Borris Federowich Godonoe, brother to the Emperesse. 18. Stephan Vasilowich Godonoe. 19. Gregorie Vasilowich Godonoe. 20. Juan Vasilowich Godonoe. 21. Feoder Sheremitowe. 22. Andrew Petrowich Cleshenina. 23. Ignatie Petrowich Tatisslove. 24. Romain Michailowich Pevan. 25. Demenshoy Juanowich Cheremissen. 26. Romain Vasilowich Alferiowe. 27. Andrew Shalcalowe. 28. Vasily Shalcalowe. 29. Eleazar Wellusgin. 30. Drexbeen Penteleowe. 31. Zapan Abramowe.

The foure last of these are called *Dumnoy Dyakey* or Lord Secretaries. These are all of the Emperours privy counsell, though but few of them are called to any consultation: for that all matters are advised & determined upon by Borris Federowich Godonoe, bro-



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and to the Emperesse, with some five or six more whom it pleaseth him to call. If they come, they are rather to hear then to give counsel, & do so demean themselves. The matters occurrent which are of state done within the Realm are informed them at their sittings by the Lords of the foure *Chesters*, or *Tetrarchies*, whereof mention is made in the chapter concerning the *Government of their Provinces*, who bring in all such letters as they receive from the Dukes, Dyacks, Captains, & other officers of the Cities, & Castles, pertaining to their severall quarter or *Chester*, with other advertisements, and inform the Counsell of them.

The like is done by the chief officer of every severall office of Record: who may come into the Counsell chamber, and inform them, as occasion incident to his office doth require. Besides matters of State, they consider of many private causes, informed by way of supplication in very great numbers. Whereof some they entertain and determine, as the cause or means can procure favour. Some they send to the offices whereto they pertain

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pertain by common course of Law. Their ordinarie dayes for their sitting, are mondayes, wednesdayes, and fridayes. Their time of meeting is commonly seven a clock in the morning. If there be any extraordinary occasion that requirerh consultation on some other day, they have warning by the Clerk of the counsell, called *Dawsey Basshe*, who receiveth order from the *Keserall* or high Constable of the realm to call them together at the time appointed.

## *Of the Emperours customes and other revenues.*

### CHAP. XII.

**F**OR the receiving of customes and other rents belonging to the Crown, there are appointed divers under-officers, which deliver over the same into the head-treasuries. The first is the office of *Dewarison* or Steward of the household. The second is the office of the *Chesjire*, which I comprehend under one, though it be divided into some severall

all parts, as was said before. The third is called *Bulsha prebode*, or the great income.

As touching the first, which is the office of the Steward, it receiveth all the rents of the Emperours inheritance, or Crown land, which they call *Voebin*. The *Voebin* or Crown land containeth in it 36. towns with the territories or hundreds belonging unto them. Whereof the chief that yield the greatest rents are these, *Almandrisca*, *Corelska*, *Otser*, *Stoboley*, *Danielska*, *Maisalskoy*, *Chara*, *Semaiska*, *Straratouso*, *Bransove*, &c. The inhabitants or tenants of these and the other towns pay some rent-money, some other rent-duties (called *Obrakey*) as certain cheefes, or measures of grain, wheat, rie, barley, oats, &c. or of other victuall, as Oxen, Sheep, Swannes, Geese, Hares, Hens, wild Fowl, Fish, Hay, Wood, Honie, &c. Some are bound to sow for the Emperours provisor certain akers of ground, and to make the corn ready for his use, having for it an allowance of certain akers of ground for their own proper use.

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This provision for the household, specially of grain served in by the Tenants, is a great deal more then is spent in his house, or in other allowance served out in liverie, or for the Emperours honour, called *Schalovany*: for which use there is bestowed very much both in grain, and other victuall. This surplus of provision is sold by the Steward to the best hand, and runneth into the Emperours treasurie.

In the time of *Juan Vasilowich*, father to this Emperour (who kept a more Princely and bountifull house then the Emperour now doth) this overplus of grain, and other incomes into the Stewards office, yielded to his treasurie not past 60. thousand rubbels yearly, but riseth now by good husbanding of the Steward *Gregory Vasilowich Godonoe*, to 230. thousand rubbels a year. And this by the means of the Empreffe & her kindred, specially *Boris Federowich Godonoe*, that account it all their own that runs into the Emperours treasure. Much of this surplusage that riseth out of the rent-provision, is employed to the

the paiment of the wages of his household officers, which are very many attending at home, and purveying abroad.

The second office of receipt called the *Cbetfirds* (being divided into foure severall parts, as before was said) hath foure head-officers, which besides the ordering and government of the shires contained within their severall *Cbetfirds* have this also as a part of their office, to receive the *Tagla* & *Podat* belonging to the Emperour, that riseth out of the foure *Cbetfirds* or Quarters. The *Tagla* is a yearly rent or imposition raised upon every wite or measure of grain that groweth within the land, gathered by sworn men, and brought into the office. The wite containeth sixtie *Cbetfirds*. Every *Cbetfird* is three bushels English, or little lesse. The *Podat* is an ordinary rent of money imposed upon every Soak, or Hundred within the whole Realm.

This *Tagla* and *Podat* bring in yearly to the Offices of the *Cbetfirds* a great summe of money: as may appear by the particulars here set down.

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down. The town and Province of *Volsko* pay yearly for *Tagla* and *Pa-*  
*dat* about 18000 rubbels. *Novograd*  
 35000. rubbels. *Toschok* and *Oise*  
 8000. rubbels. *Razan* 30000. rub-  
 bels. *Morun* 12000. rubbels. *Col-*  
*groe* and *Dayna* 8000. rubbels. *Pa-*  
*logda* 12000. rubbels. *Cazan* 18000.  
 rubbels. *Usting* 30000. rubbels. *Re-*  
*stove* 30000. The citie of *Mosk*  
 40000. rubbels. *Sibirskoy* 20000. rub-  
 bels. *Castrame* 12000. rubbels. The  
 totall amounteth to 400000. rubbels  
 or marks a year, which is brought in  
 yearly the first day of September,  
 that is reckoned by them the first day  
 of the year.

The third that is called the *Bulsh*  
*Prechod* or great Income receiveth  
 all the customes that are gathered out  
 of all the principall towns and cities  
 within the whole Realm, besides the  
 fees and other duties which rise out  
 of divers smaller Offices, which are  
 all brought into this office of *Bulsh*  
*Prechod*. The towns of most trade,  
 that do yield greatest customes, are  
 these here set down, *Mosko*, *Smolen-*  
*sko*, *Volsko*, *Novograd*. *Melica*, *Stra-*  
*rarouse*,

*Wlasko, Tarshock, Oiser, Yaruslow, Iafrowe, Nefna Newograd, Caran, Valogda.* This custome out of the great towns is therefore most certain and easie to be reckoned, because it is set and rated precisely what they shall pay for the custome of the year. Which needs must be paid into the said office, though they receive not so much. If it fall out to be more, it inneth all into the Emperours advantage.

The custome at *Merka* for every year is 12000. rubbels. The custome of *Smolensko*, 8002. *Volsko* 12000. rubbels. *Newograd velika* 6000. rubbels. *Syrarawse* by salt and other commodities 18000. rubbels. *Tarshock* 800. rubbels. *Oiser* 700. rubbels. *Yaruslow* 1200. rubbels. *Caran* 1800. rubbels. *Nefna Newograd* 7000. rubbels. *Caran* 11000. rubbels. *Valogda* 2000. rubbels. The custome of the rest that are towns of trade is sometimes more, sometimes less, as their traffick and dealings with commodities to and fro fallerh out for the year.

This may be said for certain, that  
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the three tables of receipts belonging to this office of *Bulsha Prechod*, when they receive least, account for thus much, *viz.* The first table 160000. rubbels. The second table 90000. rubbels. The third 70000. rubbels. So that there cometh into the office of *Bulsha Prechod* at the least reckoning (as appeareth by their books of customes) out of these and other townes, and maketh the summe of 340000. rubbels a year. Besides this custome out of the townes of trade, there is received by this office of *Bulsha Prechod*, the yearly rent of the common Bathstoves, and Cabacks, or Drinkinghouses, which pertain to the Emperour. Which (though it be uncertain for the just summe, yet because it is certain and an ordinary matter, that the *Russe* will bathe himself aswell within as without) yieldeth a large rent to the Emperours treasure.

There is besides a certain mulct or penaltie that groweth to the Emperour out of every judgement or sentence that passeth in any of his courts of Record in all civill matters.

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This penaltie or mulct is 20. *Dingoes* or pence upon every rubble or mark, and so ten in the hundred, which is paid by the partie that is convict by law. He hath besides for every name contained in the writs that passe out of these courts five *Alteens*. An *Alteen* is five pence sterling or thereabouts. This is made good out of the office, whence the writ is taken forth. Thence it goeth to the office that keepeth the lesser seal, where it payeth as much more to the Emperours use. This riseth commonly to 3000. rubbels a year or thereabouts. Further also out of the office of *Raisbonie*, where all felonies are tried, is received for the Emperour the half part of fellons goods, the other half goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Balsba Prechod*, or great income. Besides the overplus or remainder that is saved out of the land-rents, allotted to divers other offices: as namely to the office called *Rasgrade*, which hath lands and rents assigned unto it to pay the yearly salaries of the

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the souldiers or horsmen that are kept still in pay. Which in time of peace when they rest at home not employed in any service, is commonly put off, and paid them by halves, sometimes not the half: so that the remainder out of the *Rasrade* office that is laid into the Emperours treasurie cometh for the most part every year to 250000. rubbels.

In like sort (though not so much) is brought in the surplus out of the *Sireketsky* offices which hath proper lands for the payement of the *Sirelsey* men or gunners, aswell those at *Mosko*, that are of the Emperours guard (12000. in ordinary) as on the borders, and other garison towns and castles. Likewise out of the office of *Prochuse*, *Shibovoy* *Nemskoy* which hath set allowance of lands to maintain the forein mercenarie souldiers, as *Poles*, *Swezens*, *Dutches*, *Scots*, &c. So out of the office of *Pustar-ikoy*, (which hath lands and rents allowed for the provision of munition, great Ordnance, Powder, Shot, Saltpetre, Brimstone, Lead, and such like) there is left somewhat at the years end,

ed, that runneth into the treasure. All these bring into the office of *Bulsha Prebod* that which remaineth in their hand at the years end. Whence it is delivered into the Emperours treasure, So that the whole summe that groweth to this office of *Bulsha Prebod*, or the great income (as appeareth by the books of the said office) amounteth to 800000. roubles a year, or thereabouts.

All these offices, to wit, the office of the Steward, the foure *Chefords*, and the *Bulsha Prebod* deliver in their receipts to the head treasure, that lieth within the Emperours house or castle at the *Mosko*. Where lie all his moneys, jewels, crowns, sceptres, plate, and such like, the chests, hutches, and bags being signed by the Emperours themselves with their own seal. Though at this time the *L. Boris Federowich Godonoe* his seal and oversight supplieth for the Emperour, as in all other things. The under-officer at this time is one *Stephen Wasilowich Godonoe*, Cousin germane to the said *Boris*, who hath two Clerks allowed to serve under him in the office.

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*The summe that groweth to the Emperours treasurie in money onely, for every year.*

1. Out of the Stewards office above the expense of his house 23 0000 rubbels.

2. Out of the foure Chetfirds for soak and head-money 400000. rubbels.

3. Out of the *Bulsna Presbod* Office, or great income, for custome and other rents. 800000. rubbels.

*Summe 1430000. rubbles clear, besides all charges for his house, and ordinary salaries of his souldiers otherwise discharged.*

But besides this revenue that is paid all in money to the Emperours treasurie he receiveth yearly in fures and other duties to a great value out of *Siberia*, *Pechora*, *Permia*, and other places, which are sold or bartered away for other forein commodities to the *Turkish*, *Persian*, *Armenian*, *Georgian* and *Boulgharian* Merchants that trade within his countreys, besides others of *Christendome*. What it maketh in the whole (though the value

value cannot be set down precisely, as being a thing casuall as the commodity may be got) it may be guessed by that which was gathered the last year out of *Siberia* for the Emperours custome, viz. 466. timber of Sables, five timber of Martrons, 180. black Foxes; besides other commodities.

To these may be added their seizures, and confiscations upon such as are in displeasure, which riseth to a great summe; besides other their extraordinary impositions, and exacti-  
ons done upon their officers, Monasteries, &c. not for any apparent necessitie or use of the Prince or commonwealth, but of will and custome; yet with some pretence of a *Scythian*, that is, grosse and barbarous policie (as may appear) by these few *Sophismata* or counterfeit policies put in practice by the Emperours of *Russia*, all tending to this end, to robbe their people, and to enrich their treasure. To this purpose this byword was used by the late Emperour *Juan Vasilowich*, That his people were like to his beard. The finer shaven, the thicker  
E it

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*it would grow. Or like sheep, that must needs be shorn once a year at the least, to keep them from being overladen with their wooll.*

*Means used to draw the wealth of the land into the Emperours treasure.*

1. **T**O prevent no extortions, exactions, or briberies whatsoever, done upon the Commons by their Dukes, Diacks, or other officers in their Provinces, but to suffer them to go on till their time be expired; and to suck themselves full; then to call them to the *Praveush* (or whip) for their behaviour, and to beat out of them all or the most part of the bootie, as the honie from the Bee, which they have wrung from the Commons, and to turn it into the Emperours treasure, but never any thing back again to the right owners, how great or evident soever the injurie be: To this end the needy Dukes and Diacks that are sent into their provinces serve the turn very well, being

being changed so often, to wit, once a year: where in respect of their own and the qualitie of the people, as before was said, they might be continued for some longer time, without all fear of innovation. For coming still fresh upon the Commons, they suck more eagerly: like *Tiberius* the Emperours flies, that came new still upon all old sores, to whom he was wont to compare his *Pretors*, and other provinciall officers.

2. To make of these officers (that have robbed their people) sometimes a publick example, if any be more notorious then the rest, that the Emperour may seem to dislike the oppressions done to his people, and transferre the fault to his ill officers. As among divers other was done by the late Emperour *Juan Vasilowick* to a Diack in one of his Provinces, that (besides many other extortions and briberies) had taken a goose ready drest full of money. The man was brought to the market place in *Mosko*: The Emperour himself present made an Oration, *These good people are they that would eat you up like*  
E 2                      bread,

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*bread, &c.* Then asked he his *Pol-*  
*chies* or executioners who could cut  
up a goose, and commanded one of  
them first to cut off his legges about  
the midst of the shinne, then his arms  
above his elbows, asking him still if  
goose-flesh were good meat, in the  
end to chop off his head: that he  
might have the right fashion of a  
goose readie dressed. This might seem  
to have been a tolerable piece of ju-  
stice ( as justice goeth in *Russia* ) ex-  
cept his subtile end to cover his own  
oppressions.

3. To make an open shew of want  
when any great tax or imposition is  
towards: As was done by this Empe-  
rour *Theodore Ivanowich*, by the ad-  
vise of some about him at the begin-  
ning of his reign: when being left  
very rich ( as was thought ) by his  
father, he sold most of his plate, and  
stamped some into coin, that he  
might seem to want money. Where-  
upon presently out came a taxation.

4. To suffer their subjects to give  
freely to the Monasteries ( which for  
their superstition very many do, spe-  
cially in their last wills ) and to lay  
up



*and other revenues.* 101

up their money and substance in them, to keep it more safe. Which all is permitted them without any restraint or proviso, as was and is in some countreyes of Christendome. Whereby their Monasteries grow to exceeding great wealth. This they do to have the money of the Realm better stored together, & more ready for their hand when they list to take it. Which many times is done without any noise: the Friars being content rather to part from somewhat (as the increase groweth) then to lose all at once. Which they were made to doubt of in the other Emperours dayes.

To this end *Juan Vasilowich* late Emperour used a very strange practise, that few Princes would have done in their greatest extremities. He resigned his kingdome to one *Velica Knez Simeon*, the Emperours sonne of *Cazan*, as though he meant to draw himself from all publick doings to a quiet private life. Towards the end of the year he caused this new King to call in all Charters granted to Bishopricks and Monasteries,

which they had enjoyed many hundred years before, which were all cancelled. This done (as in dislike of the fact and misgovernment of the new King) he resumed the scepter, and so was content (as in favour to the Church and religious men) that they should renew their charters, and take them of himself, reserving and annexing to the Crown so much of their lands as himself thought good.

By this practise he wrung from the Bishopricks and Monasteries (besides the lands which he annexed to the Crown) an huge masse of money. From some 40. from some 50. from some an hundred thousand rubbels. And this as well for the increase of his treasurie, as to abate the ill opinion of his hard government, by a shew of worse in another man. Wherein his strange spirit is to be noted, that being hated of his subjects (as himself knew well enough) yet would venture such a practise to set another in his saddle, that might have ridde away with his horse while himself walked by on foot.

5. To send their messengers into the

the Provinces or shires where the special commodities of their countrey grow, as furies, wax, honey, &c. there to forestall and engrosse sometime one whole commoditie, sometime two, or more, taking them at small prices what themselves list, and selling them again at an excessive rate to their own merchants, and to merchants strangers. If they refuse to buy them, then to force them unto it.

The like is done when any commoditie either native or forein (as cloth of gold, broad cloth, &c.) thus engrossed by the Emperour, and received into his treasure, happeneth to decay, or marre by long lying, or some other casualtie. Which is forced upon the Merchants, to be bought by them at the Emperours price, whether they will or no. This last year of 1589. was engrossed all the wax of the countrey, so that none might deal with that commoditie but the Emperour onely.

6. To take up and engrosse in like sort sometime forein commodities, as silks, cloth, lead, pearl, &c. brought

E. 4. into

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into his realm by *Turkish* merchants, *Armenians*, *Bougharians*, *Poles*, *English*, and other; and then to force his merchants to buy them of his officers at his own price.

7. To make a Monopolie for the time of such commodities as are paid him for rent, or custome, and to increase the price of them, as furs, corn, wood, &c. what time none must sell of the same kind of commodity, till the Emperours be all sold. By this means he maketh of his rent-corn, and other provision of victuall (as before was said) about 200000. rubbels or marks a year: Of his rent-wood, hay, &c. 30000. rubbels, or thereabouts.

8. In every great town of his Realm he hath a *Caback* or drinking-house where is sold *aquavite* (which they call *Russe wine*) mead, beer, &c. Out of these he receiveth rent that amounteth to a great summe of money. Some yield 800. some 900. some a 1000. some 2000. or 3000. rubbels a year. Wherein besides the base and dishonourable means to increase his treasure, many foul faults are

are committed. The poore labouring man and artificer many times spendeth all from his wife and children. Some use to lay in twentie, thirtie, fourtie rubbels, or more into the *Caback*, and vow themselves to the pot till all that be spent. And this (as he will say) for the honour of *Hospodare*, or the Emperour. You shall have many there that have drunk all away to the very skin, and so walk naked, whom they call *Naga*. While they are in the *Caback*, none may call them forth whatsoever cause there be, because he hindereth the Emperours revenue.

9. To cause some of his *Boiars* or *Nobles* of his court (whom he useth upon trust) that have houses in the *Mosko* to faine themselves robbed; then to send for the *Zemsky* men, or Aldermen of the citie, and to command them to find out the robberie. In default of not finding it, to prave or seize the citie for their misgovernment in 8000. 9000. or 10000 rubbels at a time. This is many times practised.

10. In these exactions to shew  
E 5 their

their sovereignty, sometime they use very plain and yet strange cavillations. As was that of *Juan Vasilowich*, father to this Emperour, after this sort: He sent into *Permia* for certain loads of *Cedar wood*, whereof he knew that none grew in that Countrey. The inhabitants returned answer they could find none there. Whereupon he seassed their Countrey in 12000. rubbels, as if they concealed the commoditie of purpose. Again he sent to the citie of *Mosko* to provide for him a *Colpack* or measure full of live fleas for a medicine. They returned answer that the thing was impossible; and if they could get them, yet they could not measure them, for leaping out. Whereupon he praved or beat out of their skins 2000. rubbels for a mulct.

By like cavillation he extorted from his Nobilitie 30000. rubbels, because he missed of his game, when he went a hunting for the Hare: as if their hunting and murdering of hares had been the cause of it. Which the Nobilitie (as the manner is) praved presently again upon the *Mou-*  
*sicks*

*scas* or common people of the Countrey. This may seem, a strange kind of extortion, by such pleasant cavils to fliee his poore subjects in good sadnesse, but that it agreeth with the qualitie of those Emperours, and the miserable subjection of that poore Countrey. These and such like means are practised by the Emperours of *Russia*, to entcrease their Treasurie.

*Of the state of the Commonaltie, or vulgar sort of people in the countrey of Russia.*

### CHAP. XIII.

**T**He condition of the Commons and vulgar sort of people may partly be understood by that which already hath been said concerning the manner of their government, and the state of the Nobilitie, with the ordering of their Provinces, and chief towns of the land. And first, touching their libertie, how it standeth with them, it may appear by this, that they are reckoned in no degree

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at all, nor have any suffrage nor place in their *Zabore*, or High court of Parliament, where their laws and publick orders are concluded upon, which commonly tend to the oppression of the commons. For the other two degrees *viz.* of the Nobilitie, and Clergie, which have a vote in the Parliaments (though farre from that libertie that ought to be in common consultations for the publick benefit, according to the measure and proportion of their degrees,) are well contented that the whole burden shall light upon the Commons, so they may ease their own shoulders by laying all upon them. Again, into what servile condition their libertie is brought, not onely to the Prince, but to the Nobles and Gentlemen of the Countrey (who themselves also are but servile, specially of late years) it may further appear by their own acknowledgements in their supplications and other writings to any of the Nobles or chief officers of the Emperours, wherein they name and subscribe themselves *Kotophey*, that is, their  
villains,



illians, or bondslaves, as they of the Nobilitie do unto the Emperour. This may truly be said of them, that there is no servant nor bondslave more awed by his Master, nor kept down in a more servile subjection, then the poore people are, and that universally, not onely by the Emperour but by his Nobilitie, chief officers and souldiers. So that when a poore *Mausick* meeteth with any of them upon the high way, he must turn himself about, as not daring to look him on the face, and fall down with knocking of his head to the very ground, as he doth unto his Idol.

Secondly, concerning the lands, goods, and other possessions of the commons, they answer the name, and lie common indeed, without any fense against the rapine and spoil not onely of the highest, but of his Nobilitie, officers, and souldiers. Besides the taxes, customes, seizures, and other publick exactions done upon them by the Emperour, they are so racked and pulled by the Nobles, officers, & messengers sent abroad by the  
the

the Emperour in his publick affairs, specially in the *Tammes* (as they call them) and through fare towns, that you shall have many villages and towns of half a mile, and a mile long, stand all uninhabited, the people being fled all into other places by reason of the extreme usage, and exactions done upon them. So that in the way towards *Mosko*, betwixt *Vologda* and *Yaruslaveley* (which is two nineties after their reckoning, little more then an hundred miles English) there are in sight fiftie *Darieunes* or villages at the least, some half a mile, some a mile long, that stand vacant and desolate without any inhabitant. The like is in all other places of the realm, as is said by those that have better travelled the countrey then my self had time or occasion to do.

The great oppression over the poore Commons maketh them to have no courage in following their trades: for that the more they have, the more danger they are in, not onely of their goods, but of their lives also. And if they have any thing, they

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they conceal it all they can, sometimes conveying it into Monasteries, sometimes hiding it under the ground, and in woods, as men are wont to do where they are in fear of forein invasion: in so much that many times you shall see them afraid to be known to any *Boiaren* or Gentleman of such commodities as they have to sell. I have seen them sometimes when they have laid open their commodities for a liking (as their principall furies and such like) to look still behind them, and towards every doore, as men in some fear, that looked to be set upon, and surprised by some enemy: Whereof asking the cause, I found it to be this, That they have doubted lest some Nobleman or *Sinaboiarskey* of the Emperour had been in companie, and so laid a train for them to prey upon their commodities perforce.

This maketh the people (though otherwise hardened to bear any toil) to give themselves much to idlenesse and drinking, as passing for no more then from hand to mouth. And hereof it cometh that the commodities  
of

of *Russia* (as was said before) as wax, tallow, hides, flax, hemp, &c. grow and go abroad in farre lesse plentie then they were wont to do, because the people, being oppressed and spoiled of their gettings, are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Merchants of late that traded together with one stock in common, that were found to be worth 300000. rubbels in money, besides lands, cartels, and other commodities. Which may partly be imputed to their dwellings farre off from the eye of the Court, viz. in *wicbida* a 1000. miles from *Mosko*, and more. The same are said by those that knew them to have set on work all the year long ten thousand men in making of salt, carriages by cart, and boat, hewing of wood, and such like, besides 5000. bondslaves at the least, to inhabite and till their land. They had also their physicians, surgeons, apothecaries, and all manner of artificers of *Doutcees* and others, belonging unto them. They are said to have  
paid

paid to the Emperour for custome to the summe of 23000. rubbels a year (for which cause th-y were suffered to enjoy their trade) besides the maintaining of certain garrisons on the borders of *Siberia*, which were near unto them. Wherein the Emperour was content to use their purse, till such time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting down woods from *Wichida* to *Perm*, above a 1000. verse, and then took it all away from them perforce.

But this in the end being envied and disdained, as a matter not standing with their pollicie to have any so great, specially a *Mousick*, the Emperour began first to pull from them by pieces, sometimes 20000 rubbels at a time, sometime more; till in the end their sons that now are, are well eased of their stock, and have but small part of their fathers substance, the rest being drawn all into the Emperours treasurie. Their names were *Jacoue*, *Gregorie*, and *Simon* the sonnes of *Onyka*.

For the qualitie of their people otherwise,

otherwise, though there seemeth to be in them some aptnesse to receive any art (as appeareth by the naturall wits in the men, and very children) yet they excell in no kind of common art, much lesse in any learning, or literall kind of knowledge: which they are kept from of purpose, as they are also from all militarie practise, that they may be fitter for the servile condition wherein now they are, and have neither reason nor valour to attempt innovation. For this purpose also they are kept from travelling that they may learn nothing, nor see the fashions of other Countreys abroad. You shall seldome see a *Russe* a traveller, except he be with some Ambassadour, or that he make a scape out of his Countrey. Which hardly he can do, by reason of the borders that are watched so narrowly, and the punishment for any such attempt, which is death if he be taken, and all his goods confiscate. Onely they learn to write, and to reade, and that very few of them. Neither do they suffer any stranger willingly to come into their realm out of any civill Countrey,

they, for the same cause, further then necessitie of uttering their commodities, and taking in of forein doth enforce them to do.

And therefore this year 1589. they consulted about the removing of all Merchants strangers to the border towns, to abide and have their residence there, and to be more wary in admitting other strangers hereafter into the Inland parts of the realm, for fear of infection with better manners and qualities then they have of their own. For the same purpose also they are kept within the bounds of their degree by the laws of their countrey, so that the sonne of a *Mou-sick*, artificer or husbandman, is ever a *Mou-sick*, artificer, &c. and hath no means to aspire any higher, except, having learned to write and read, he attain to the preferment of a Priest, or Dyack. Their language is all one with the *Slavonian*, which is thought to have been derived from the *Russe* tongue, rather then the *Russe* from the *Slavonian*. For the people called *Sclavi*, are known to have had their beginning out of *Sarmatia*, and to have

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have termed themselves of their conquest *Sclavos*, that is, famous or glorious, of the word *Sclava*, which in the *Russe* and *Slavonian* tongue signifieth as much as *Glory*, or *Fame*. Though afterwards being subdued and trod upon by divers nations, the *Italians* their neighbours have turned the word to a contrary signification, and term every servant or peasant by the name of *Slave*, as did the *Romanes* by the *Getes* and *Syrians*, for the same reason. The *Russe* character or letter is no other then the *Greek*, somewhat distorted.

Concerning their trades, diet, apparrell, and such like, it is to be noted in a severall chapter of their private behaviour. This order that bindeth every man to keep his ranck, and severall degree, wherein his forefathers lived before him, is more meet to keep the Subjects in a servile subjection, and so apt for this and the like Common-wealths, then to advance any virtue, or to breed any rare or excellent qualitie in Nobilitie or Commons, as having no further reward nor preferment whereunto they may bend



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bend their endeavours, and employ themselves to advance their estate, but rather procuring more danger to themselves, the more they excell in any noble or principall qualitie.

*Of their publick Justice, and manner of proceeding in civill, and criminall matters.*

CHAP. XIV.

**T**Heir courts of civill justice for matters of contract, and other of like sort, are of three kinds, the one being subject unto the other by way of appeal. The lowest Court (that seems to be appointed for some ease to the Subjects) is the office of the *Gubnoy Starust*, that signifieth an Alderman, and of the *Sotskoy Starust*, or Bailiff of the Soak or Hundred, whereof I spake before in the ordering of the Provinces. These may end matters among their neighbours within their Soak, or severall Hundred, where they are appointed under

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under the Dukes and Diacks of the Provinces, to whom the parties may remove their matter, if they cannot be agreed by the said *Gubnoy* or *Sotskoy Starust*.

The second is kept in the head towns of every Province or Shire by the said Dukes and Diacks, that are deputies to the foure Lords of the *Chetfirds*, as before was said. From these courts they may appeal and remove their suits to the chief Court, that is kept at the *Mosko*, where are resident the officers of the foure *Chetfirds*. These are the chief Justices or Judges, every of them in all civill matters that grow within their severall *Chetfird* or quarter, and may be either commenced originally before them, or prosecuted out of the inferior Courts of the Shires by way of appeal.

Their commencing and proceeding in civill actions is on this manner. First, the plaintiff putteth up his supplication, wherein he declareth the effect of his cause, or wrong done unto him. Whereupon is granted unto him a *Wepis*, or warrant, which

he

he delivereth to the *Preſlave*, or Sergeant, to do the arreſt upon the partie whom he meaneth to implead, who upon the arreſt is to put in ſureties to answer the day appointed, or else ſtandeth at the Sergeants devotion, to be kept ſafe by ſuch means as he thinketh good.

The Sergeants are many, and excell for their hard and cruell dealing towards their priſoners; commonly they clap irons upon them, as many as they can bear, to wring out of them ſome larger fees. Though it be but for ſix pence, you ſhall ſee them go with chains on their legs, arms, and neck. When they come before the Judge, the plaintiff beginneth to declare his matter after the content of his ſupplication. As for Attorneys, Counſellours, Procurators and Advocates to plead their cauſe for them, they have no ſuch order, but every man is to tell his own tale, and plead for himſelf ſo well as he can.

If they have any witneſſe, or other evidence, they produce it before the Judge. If they have none, or if the truth

truth of the cause cannot so well be discerned by the plea, or evidence on both parts, then the Judge asketh either partie ( which he thinketh good, plaintife or defendant ) whether he will *kisse the Crosse* upon that which he avoucheth or denieth. He that taketh the Crosse ( being so offered by the Judge ) is accounted clear, and carrieth away the matter. This ceremonie is not done within the Court or Office, but the partie is carried to the Church by an Officer, and there the ceremonie is done: the money in the mean while hanging upon a nail, or else lying at the idols feet, ready to be delivered to the partie as soon as he hath kissed the Crosse before the said Idol.

This kissing of the Crosse, called *Creustina chetovania*, is as their corporall oath, and accounted with them a very holy thing, which no man will dare to violase or prophane with a false allegation. If both parties offer to kisse the Crosse in a contradictorie matter, then they draw lots. The better lot is supposed to have the right, and beatech away the matter.

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So the partie convicted is adjudged to pay the debt or penaltie whatsoever, and withall to pay the Emperours fees, which is twentie pence upon every mark, as before hath been noted.

When the matter is thus ended, the partie convicted is delivered to the Sergeant, who hath a writ for his warrant out of the office to carry him to the *Pravensh* or Righter of Justice, if presently he pay not the money, or content not the partie. This *Pravensh* or Righter is a place near to the office, where such as have sentence passed against them, and refuse to pay that which is adjudged, are beaten with great cudgels on the shinnies, and calves of their legs. Every forenoon from eight to eleven, they are set on the *Pravensh*, and beat in this sort till the money be paid: The afternoon and nighttime, they are kept in chains by the Sergeant, except they put in sufficient sureties for their appearance at the *Pravensh* at the houre appointed. You shall see fourtie or fiftie stand together on the *Pravensh* all on a row, &

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their

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these things thus becougled and beuisted every morning with a pious crisi. If after a years standing on the *Pravuesh*, the partie will not, or lack wherewithall to satisfie his creditour, it is lawfull for him to sell his wife and children, either outright, or for a certain term of years. And if the price of them do not amount to the full payment, the creditour may take them to be his bondslaves, for years or for ever, according as the value of the debt requireth.

Such kind of suits as lack direct evidence, or stand upon conjectures and circumstances to be weighed by the Judge, draw of great length, and yield great advantage to the Judge & officers. If the suit be upon a bond, or bill, they have for the most part good and speedy justice. Their bonds or bills are drawn in a very plain sort, after this tenour, *I Juan Vassileo have borrowed of Alphonasse Dementio the summe of one hundred rubbels of going money of Mosko, from the Kreshenea (or hallowing of the water) untill the Saburney vofreshenea (or Counsell Sunday) without interest.*

least, and if that money rest unpaid after that day, then he shall give interest upon the said money, after the common rate, as it goeth among the people, viz. for every five the sixth rubbel. Upon this there are witnesses, Micheta Sydroweskey, &c. Subscribed, This bill have I written Gabriel Faczelsui, in the year 196. The witnesses and debtor (if he can write) endorse their names on the back side of the bill. Other signing, or sealing have they none.

When any is taken for a matter of crime (as treason, murder, theft, and such like.) he is first brought to the Duke and Diack that are for the Province where the parrie is attached, by whom he is examined. The manner of examination in such cases is all by torture, as scourging with whips made of sinews, or whinleather (called the *Pudkey*) as bigge as a mans finger, which giveth a sore lash, and entrecth into the flesh, or by tying to a spit and roasting at the fire, sometimes by breaking and wresting one of their ribs with a pair of hot tongs, or cutting their

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flesh under the nails, and such like.

The examination thus taken, with all the proofs & evidences that can be alledged against the partie, is it sent up to the *Mosko* to the Lord of the *Chetfird* or fourth part under whom the Province is, and by him is presented to the Counsell table, to be read and sentenced there, where onely judgement is given in matter of life and death, and that by evidence upon information, though they never saw nor heard the partie, who is kept still in prison where the fact was committed, and never sent up to the place where he is tried. If they find the partie guiltie, they give sentence of death according to the qualitie of the fact: which is sent down by the Lord of the *Chetfird* to the Duke and Diack to be put in execution. The prisoner is carried to the place of execution with his hands bound, and a wax candle burning held betwixt his fingers.

Their capitall punishments are hanging, heading, knocking on the head, drowning, putting under the wheel, sitting on a stake, and such like.

dist

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But



But for the most part the prisoners that are condemned in summer, are kept for the winter, to be knockt in the head, and put under the ice. This is to be understood of common persons. For theft, and murder, if they be committed upon a poore *Moufick* by one of Nobilitie, are not lightly punished, nor yet is he called to any account for it. Their reason is, because they are accounted their *Kolophy* or bondslaves. If by some *Sinaboiarsky* or Gentleman-souldier a murder or theft be committed, peradventure he shall be imprisoned at the Emperours pleasure. If the manner of the fact be very notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted upon them.

If a man kill his own servant, little or nothing is said unto him, for the same reason, because he is accounted to be his *Kolophy*, or bondslave, and so to have right over his very head. The most is some small mulct to the Emperour, if the partie be rich:

and so the quarrell is made rather  
against the purse, then against the  
injustice. They have no written law,  
save onely a small booke that con-  
taineth the time, and manner of  
their sitting, order in proceeding,  
and such other judiciah forms and  
circumstances, but nothing to direct  
them to give sentence upon right or  
wrong. Their onely law is, their  
*Speaking Law*, that is, the pleasure of  
the Prince, and of his Magistrates  
and officers. Which sheweth the mi-  
serable condition of this poore peo-  
ple, that are forced to have them for  
their law, and direction of justice,  
against whose injustice and extreme  
oppression they had need to be ar-  
med with many good and strong  
laws.

Their forces for the warres,  
with the chief officers and  
their salaries.

## CHAP. XV.

THE souldiers of *Russia* are called  
*Sinaboiarskey*, or the sonnes of  
Gentlemen, because they are all of  
that degree, by virtue of their mili-  
tary profession. For every souldier in  
*Russia* is a gentleman, and none are  
gentlemen, but onely the souldiers,  
that take it by descent from their an-  
cestours: so that the sonne of a gen-  
tleman (which is born a souldier) is  
ever a gentleman, and a souldior  
withall, and professeth nothing else  
but militarie matters. When they are  
of years able to bear arms, they come  
to the office of *Roserade*, or great  
Constable, and there present them-  
selves: who entreth their names, and  
allotteth them certain lands to main-  
tain their charges, for the most part  
the same that their fathers enjoyed.  
For the lands assigned to maintain  
the army are ever certain, annexed  
to this office, without improving or

detracting one foot. But that if the Emperour have sufficient in wages, the rooms being full so farre as the land doth extend already, they are many times deferred, and have nothing allowed them, except some one portion of the land be divided into two. Which is a cause of great disorder within that countrey, when a souldier that hath many children shall have sometimes but one entertained in the Emperours pay. So that the rest having nothing are forced to live by unjust and wicked shifts, that tend to the hurt and oppression of the *Moufick*, or common sort of people. This inconvenience groweth by maintaining his forces in a continuall succession. The whole number of his souldiers in continuall pay is this: First, he hath of his *Dworaney*, that is, Pensioners, or Guard of his person, to the number of 15000. horsemen, with their captains, and other officers, that are alwayes in a readinesse.

Of these 15000. horsemen, there are three sorts or degrees, which differ as well in estimation as in wages  
one

one degree from another. The first sort of them is called *Dworaney Bul-loy*, or the company of head Pensioners, that have some an hundred, some fourescore rubbels a year, and none under 70. The second sort are called *Seredney Dworaney*, or the middle rank of Pensioners. These have sixtie, or fiftie rubbels by the year, none under fourtie. The third and lowest sort are the *Dyta Boiar-ky*, that is, the low Pensioners. Their salarie is thirtie rubbels a year for him that hath most, some have but five and twentie, some twentie, none under twelve. Whereof the half part is paid them at the *Mosko*, the other half in the field by the Generall when they have any warres, and are employed in service. When they receive their whole pay, it amounteth to 55000. rubbels by the year.

And this is their wages, besides lands allotted to every one of them, both to the greater and the lesse, according to their degrees. Whereof he that hath least, hath to yield him twentie rubbels, or marks by the year. Besides these 15000. horsemen, that

are of better choice (as being the Emperours own guard when himself goeth to the warres, not unlike the Romane souldiers called *Pretoriani*) are 110. men of speciall account for their Nobilitie and trust, which are chosen by the Emperour, and have their names registred, that find among them for the Emperours warre to the number of 65000. horsemen, with all necessities meet for the warres after the *Russe* manner.

To this end they have yearly allowance made by the Emperour for themselves, and their companies, to the summe of 40000. rubbels. And these 65000. are to repair to the field every year on the borders towards the *Chrim Tartar* (except they be appointed for some other service) whether there be warres with the *Tartars* or not. This might seem peradventure somewhat dangerous for some state to have so great forces under the command of Noblemen to assemble every year to one certain place. But the matter is so used, as that no danger can grow to the Emperour, or his state by this means. 1. Because these

Noble

Noblemen are many, to wit, an 110<sup>0</sup> in all, and changed by the Emperour so oft as he thinketh good. 2. Because they have their livings of the Emperour, being otherwise but of very small revenue, and receive this yearly pay of 40000. rubbels, when it is presently to be paid forth again to the souldiers that are under them. 3. Because for the most part they are about the Emperours person, being of his Council, either speciall, or at large. 4. They are rather as paymasters then Captains to their companies, themselves not going forth ordinarily to the warres, save when some of them are appointed by speciall order from the Emperour himself. So the whole number of horsemen that are ever in a readinesse and in continuall pay, are 80000, a few more or lesse.

If he have need of a greater number (which seldome falleth out) then he entertaineth of those *Sinaborsky*, that are out of pay, so many as he needeth; and if yet he want of his number, he giveth charge to his Noblemen, that hold lands of him, to

bring into the field every man a proportionable number of his servants (called *Kolopbey*, such as till his lands) with their furniture, according to the just number that he intendeth to make. Which, the service being done, presently lay in their weapons, and return to their servile occupations again.

Of footmen that are in continuall pay he hath to the number of 12000. all Gunners, called *Strelsey*: Whereof 5000. are to attend about the Citie of *Mosko*, or any other place where the Emperour shall abide, and 2000. (which are called *Siremaney Strelsey*, or Gunners at the stirrop) about his own person at the very Court or house where himself lodgeth. The rest are placed in his garrison Towns, till there be occasion to have them in the field, and receive for their salarie or stipend every man seven rubbels a year, besides twelve measures apiece of Rie and Oats. Of mercenarie Souldiers, that are strangers (whom they call *Nimschey*) they have at this time 4300. of *Polonians*: of *Chirchasses* (that are under the *Polonians*)



mans) about 4000. whereof 3100. are abroad in his garisons: of Dutches and Scots about 150. of Greeks, Turks, Danes and Swedens, all in one band, an 100. or thereabouts. But these they use onely upon the Tartar side, and against the Siberians; as they do the Tartar souldiers (whom they hire sometimes, but onely for the present) on the other side against the Polonian and Sweden: thinking it best policie so to use their service upon the contrary border.

The chief Captains or leaders of these forces, according to their names and degrees, are these which follow: First, the *Voyavodey Bulshaia*, that is, the *Great Captain*, or *Lieutenant* generall under the Emperour. This commonly is one of the foure houses of the chief Nobilitie of the land, but so chosen otherwise, as that he is of small valour or practice in martiall matters, being thought to serve that turn so much the better, if he bring no other parts with him save the countenance of his Nobilitie, to be liked of by the souldiers for that, and

and nothing else. For in this point they are very warie, that these two, to wit, nobilitie and power meet not both in one, specially if they see wisdom withall, or aptnesse for policie.

Their great *Koiazod* or Generall at this present in their warres is commonly one of these foure: *Knez Feodor Iuanowich Metelskey*, *Knez Iuan Michailowich Glinkoy*, *Cheerchaskoy*, and *Trombetskoy*, all of great Nobilitie, but of very simple qualitie otherwise: though in *Glinkoy* (as they say) there is somewhat more then in the rest. To make up this defect in the *Koiazod* or Generall, there is some other joyned with him as *Lieutenant Generall*, of faire lesse nobilitie, but of more valour and experience in the warres then he, who ordereth all things that the other countenanceth. At this time their principall man, and most used in their warres, is one *Knez Demetrie Iuanowich Foxestine*, an ancient and expert captain, and one that hath done great service (as they say) against the *Tartar* and *Polonias*. Next under

under the *Voïevod* and his *Lieutenant generall* are foure other that have the marshalling of the whole army divided among them, and may be called the *Marshalls of the field*.

Every man hath his quarter or fourth part under him. Whereof the first is called the *Prava Polskoy*, or right wing; the second is the *Levey Pol-koy*, or left wing; the third is *Rus-noy Polskoy*, or the broken band, because out of this there are chosen to send abroad upon any sudden exploit, or to make a rescue, or supplie, as occasion doth require; the fourth, *Storeshovoy Polskoy*, or the warding band. Every one of these foure Marshalls have two other under them (eight in all) that twice every week at the least must muster and train their severall wings or bands, and hold and give justice for all faults & disorders committed in the camp.

And these eight are commonly chosen out of the 110. (which I spake of before) that receive and deliver the pay to the souldiers. Under these eight are divers other Captains, as the *Gulavoy*, Captains of thousands,  
five

five hundreds, and 100. the *Petyde Sersky* or Captains of fifties, and the *Decetskyes* or Captains of tens.

Besides the *Voia voda* or generall of the Armie (spoken of before) they have two other that bear the name of *Voia voda*: whereof one is the Master of the great Ordinance (called *Naradna Voia voda*) who hath diuers under-Officers, necessary for that service; the other is called the *Voia voda gularoy*, or the walking Captain, that hath allowed him 1000. good horsemen of principall choice, to range and spie abroad, and hath the charge of the running Castle, which we are to speak of in the Chapter following. All these Captains and men of charge must once every day resort to the *Bulsha Voia voda*, or Generall of the Armie, to know his pleasure, and to inform him if there be any requisite matter pertaining to their office.

*Of*

Of their mustering, and levying of forces, manner of armour, and provision of victuall for the warres.

## CHAP. XVI.

**W**Hen wars are towards (which they fail not of lightly every year with the *Tartar*, and many times with the *Polonian* and *Sweden*) the foure Lords of the *Chesters* send forth their summons in the Emperours name to all the Dukes and Dyacks of the Provinces, to be proclaimed in the head Towns of every Shire, that all the *Sinaboiarskey*, or sonnes of gentlemen, make their repair to such a border where the service is to be done, at such a place, and by such a day, and there present themselves to such and such Captains. When they come to the place assigned them in the summons or proclamation, their names are taken by certain Officers that have Commission for that purpose from the *Roserade*, or high Constable, as Clerks of the Bands.

If

Many make default and fall at the day, he is mulcted, and punished very severely. As for the Generall and other chief Captains, they are sent thither from the Emperours own hand, with such Commission and charge as he thinketh behovefull for the present service. When the souldiers are assembled, they are reduced into their Bands, and Companies, under their severall Captains of tonnes, fifties, hundreds, thousands, &c. and these Bands into four *Polskai* or Legions (but of farre greater numbers then Romane Legions were) under their four great Leaders, which also have the authoritie of Marshalls of the field (as was said before.)

Concerning their armour, they are but slightly appointed. The common horseman hath nothing else but his bow in his case under his right arm, and his quiver, and sword hanging on the left side, except some few that bear a case of dagges, or a javelin, or short staff along their horse side. The under-captains will have commonly some piece of armour besides, as a shirt of male, or such like.

The

The Generall with the other chief Captains and men of Nobilitie will have their horse very richly furnished, their Saddles of cloth of gold, their bridles fair, bossed and tasselled with gold and silk fringe, bestudded with pearl and precious stones, themselves in very fair armour, which they call *Bullatmy*, made of fair shining steel, yet covered commonly with cloth of gold, and edged round with ermine fure, his steel helmet on his head of a very great price, his sword bow and arrows at his side, his spear in his hand, with another fair helmet, and his *Shesta pera*, or horse-mans sceptre carried before him. Their swords, bows, and arrows are of the Turkish fashion. They practise like the *Tartar* to shoot forwards and backwards, as they flie and retire.

The *Strelsey* or footman haeth nothing but his piece in his hand, his striking hatchet at his back, and his sword by his side. The stock of his piece is not made caliever-wise, but with a plain and strait stock (somewhat like a fowling piece) the barrell is rudely and unartificially made,  
very

very heauie, yet shooteth but a very small bullet. As for their provision of victuall, the Emperour alloweth none, either for Captain, or souldier, neither provideth any for them, except peradventure some corn for their money. Every man is to bring sufficient for himself, to serve his turn for foure moneths, and if need require to give order for more to be brought unto him to the Camp from his tenant that tilleth his land, or some other place. One great help they have, that for lodging and diet every *Russe* is prepared to be a souldier beforehand; though the chief Captains and other of account carry tents with them after the fashion of ours, with some better provision of victuall then the rest. They bring with them commonly into the camp for victuall a kind of dried bread (which they call *Sucharie*) with some store of meal, which they temper with water, and so make it into a ball or small lump of dough, called *Tollochno*, and this they eat raw instead of bread. Their meat is bacon, or some other flesh or fish dried, after the



the Dutch manner. If the *Russe* souldier were as hardie to execute an enterprise, as he is hard to bear out toil and travell, or were otherwise as apt and well trained for the warres, as he is indifferent for his lodging and yet, he would farre exceed the souldiers of our parts, whereas now he is farre meaner of courage and execution in any warlike service. Which cometh partly of his servile condition, that will not suffer any great courage or valour to grow in him; partly for lack of due honour and reward, which he hath no great hope of, whatsoever service or execution he do.

*Of their marching, charging,  
and other Martiall  
discipline.*

CHAP. XVII.

**T**He *Russe* trusteth rather to his number, then to the valour of his souldiers, or good ordering of his forces. Their marching or leading without all order, save that the  
four

four Polkoy or Legions (wherein  
to their arme is divided) keep them-  
selves severall under their ensignes,  
and so thrust all on together in a hur-  
rey, as they are directed by their Ge-  
nerall. Their Ensigne is the image  
of Saint George. The *Bulshaz Dwa-  
raney* or chief horsemen have every  
man a small drumme of brasle at the  
saddle-bow, which he striketh when  
he giveth the charge or onser.

They have drummes besides of a  
huge bignesse, which they carry with  
them upon a board laid on foure hor-  
ses, that are sparred together with  
chains, every drumme having eight  
strikers or drummers, besides trum-  
pets and shaums, which they sound  
after a wild manner, much different  
from ours. When they give any  
charge, or make any invasion, they  
make a great hallow or shout altoge-  
ther, as loud as they can, which with  
the sound of their trumpets, shaums,  
and drummes, maketh a confused  
and horrible noise. So they set on  
first discharging their arrows, then  
dealing with their swords, which  
they use in a braverie to shake and  
brandish

handish over their heads, before they come to strokes.

Their footmen (because otherwise they want order in leading) are commonly placed in some ambush or place of advantage, where they may most annoy the enemy, with least hurt to themselves. If it be a set battell, or if any great invasion be made upon the *Russe* borders by the *Tartar*, they are set within the *running* or *moving Castle* (called *Beza* or *Gulay gorod*) which is carried about with them by the *Voivoda Gulavoy* (or the *walking Generall*) whom I spake of before. This walking or moving Castle is so framed, that it may be set up in length (as occasion doth require) the space of one, two, three, foure, five, six, or seven miles: for so long it will reach. It is nothing else but a double wall of wood to defend them on both sides, behind and before, with a space of three yards or thereabout betwixt the two sides: so that they may stand within it, and have room enough to charge and discharge their pieces, and to use their other weapons. It is closed at both

both ends, and made with loop holes on either side, to lay out the nose of their piece, or to push forth any other weapon. It is carried with the Armie wheresoever it goeth, being taken to pieces, and so layed on carts sparr'd together, and drawn by horses that are not seen, by reason that they are covered with their carriage as with a shelf or penthouse. When it is brought to the place where it is to be used (which is devised and chosen out before by the *walking voievod*) it is planted so much as the present use requireth, sometime a mile long, sometimes two, sometimes three, or more: Which is soon done without the help of any Carpenter, or instrument, because the timber is so framed to clasp together one piece within another, as is easily understood by those that know the manner of the *Russe* building.

In this Castle standeth their shot well fenced for advantage, specially against the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, save his sword, and

and bow and arrows. They have also within it divers field-pieces, which they use as occasion doth require. Of pieces for the field they carrie no great store, when they warre against the *Tartar*: but when they deal with the *Polonian* (of whose forces they make more account) they go better furnished with all kind of munition, and other necessary provisions. It is thought that no prince of Christendome hath better store of munition then the *Russe* Emperour. And it may partly appear by the Artillerie house at *Mosko*, where are of all sorts of great ordinance, all brasse pieces very fair, to an exceeding great number.

The *Russe* souldier is thought to be better at his defence within some castle or town, then he is abroad at a set pitched field. Which is ever noted in the practice of his waies, and namely at the siege of *Prabsko*, about eight years since: where he repelled the *Polonian* king *Stepan Batore*, with his whole armie of 100000. men, and forced him in the end to give over his siege, with the losse of many

## 146. Of their Colonies.

of his best Captains and souldiers. But in a setfield, the Russe is noted to have ever the worse of the *Polonian* and *Sueden*.

If any behave himself more valiantly then the rest, or do any special piece of service, the Emperour sendeth him a piece of gold, stamped with the Image of Saint George on horseback. Which they hang on their sleeves, and set in their caps. And this is accounted the greatest honour they can receive for any service they do.

## Of their Colonies, and maintaining of their conquests, or purchases by force.

### CHAP. XVIII.

**T**HE Russe Emperours of late years have very much enlarged their dominions and territories. Their first conquest after the Dukedome of *Mosko* (for before that time they were but Dukes of *Kolodomey*, as before was said) was the Citie and Dukedome

some of *Novograd* on the West, and Northwest side, which was no small enlargement of their dominion, and strengthening to them for the winning of the rest. This was done by *Juan* great grandfather to *Theodore* now Emperour, about the year 1480. The same began likewise to encroach upon the countreys of *Lituania*, and *Livonia*, but the conquest onely intended, and attempted by him upon some part of those countreys, was pursued and performed by his sonne *Rasileua*, who first wonne the Citie and Dukedome of *Plesko*, afterwards the Citie and Dukedome of *Smolensko*, and many other faire towns, with a large territorie belonging unto them, about the year 1514. These victories against the *Lettoes* or *Lituanians* in the time of *Alexander* their Duke, he achieved rather by advantage of civil dissensions, and treasons among themselves, then by any great policie, or force of his own. But all this was lost again by his sonne *Juan Vasilowich*, about eight or nine years past, upon composition with the *Polonian*

king *Stepan Batore*: whereunto he was forced by the advantages which the *Pole* had then of him, by reason of the foil he had given him before, and the disquietnesse of his own state at home. Onely the *Russe* Empe-  
rour at this time hath left him, on that side his countrey, the cities of *Smolensko*, *Vitovsko*, *Cheringo* and *Beala gorod* in *Lituania*. In *Li-  
vonia*, not a town, nor one foot of ground.

When *Basileus* first conquered those countreys, he suffered the natives to keep their possessions, and to inhabite all their towns, onely paying him a tribute, under the government of his *Russe* Captains. But by their conspiracies and attempts not long after, he was taught to deal more surely with them. And so coming upon them the second time, he killed and carried away with him three parts of foure, which he gave or sold to the *Tartars* that served him in those warres, and in stead of them placed there his *Russes*, so many as might overmatch the rest, with certain garrisons of strength besides.  
Wherein



Wherein notwithstanding this oversight was committed, for that (taking away with him the upland, or countrey people that should have tilled the ground, and might easily have been kept in order without any danger, by other good policies) he was driven afterwards many years together, to victuall the countrey (specially the great towns) out of his own countrey of *Russia*, the soil lying there in the mean while waste, and untilled.

The like fell out at the port of *Narve* in *Liesland*, where his sonne *Juan Vasilowich* devised to build a town, and a castle on the other side the river, called *Juan gorod*, to keep the town and countrey in subjection. The Castle he caused to be so built, and fortified, that it was thought to be invincible. And when it was finished, for reward to the Architect (that was a *Polonian*) he put out both his eyes, to make him unable to build the like again. But having left the natives all within their own countrey, without abating their number or strength, the town and castle

not long after was betrayed, and surrendered again to the king of Sweden.

On the South-east-side they have got the kingdoms of *Cazan*, and *Astracan*. These were wonne from the *Tartar*, by the late Emperour *Iuan Vasilowich*, father to the Emperour that now is: the one about 35. the other about 33. years ago. Northward out of the countrey of *Siberia*, he hath laid unto his realm, a great breadth and length of ground, from *Wichida* to the river of *Obba*, about a 1000. miles space: so that he is bold to write himself now, *The great Commander of Siberia*.

The countreys likewise of *Permia*, and *Pechora*, are a divers people and language from the *Russe*, overcome not long since, and that rather by threatening, and shaking of the sword, then by any actuall force: as being a weak and naked people, without means to resist.

That which the *Russe* hath in his present possession, he keepeth on this sort. In his foure chief border towns  
of

of *Volsko*, *Smolensko*, *Ast-ascan*, and *Cazan*, he hath certain of his Counsell, not of the greatest Nobilitie, but of greatest trust, which have more authoritie within their precincts (for the countenancing and strengthening of their government there) then the other Dukes that are set to govern in other places, as was noted before, in the manner of ordering their Provinces. These he changeth sometime every year, sometime every second or third year, but exceedeth not that time, except upon very speciall trust, and good liking of the party, and his service: lest by enlarging of their time, they might grow into some familiaritie with the enemy (as some have done) being so farre out of sight.

The towns besides are very strongly fenced with trenches, castles, and store of munition, and have garrisons within them, to the number of two or three thousand apiece. They are stored with victuall if any siege should come upon them, for the space of two or three years beforehand.

G. 4. The

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The foure castles of *Smolensko*, *Vabsko*, *Cazan* and *Astracan*, he hath made very strong to bear out any siege: so that it is thought that those towns are impregnable.

As for the countreys of *Pechora* and *Permia*, and that part of *Siberia*, which he hath now under him, they are kept by as easie means, as they were first got. *viz.* rather by shewing, then by using of arms. First, he hath stored the Countrey with as many *Russes* as there are natives, and hath there some few souldiers in garrison, enough to keep them under. Secondly, his Officers and Magistrates there, are of his own *Russe* people, and he changeth them very often, *viz.* every year twise or thrise: notwithstanding there be no great fear of any innovation. Thirdly, he divideth them into many small governments, like a staff broke in many small pieces: so that they have no strength being severed, which was but little neither when they were all in one. Fourthly, he provideth that the people of the Countrey have neither armour, nor money,

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money, being taxed and pill'd so often as he thinketh good, without any means to shake off that yoke, or to relieve themselves.

In *Siberia* (where he goeth on in pursuing his conquest) he hath divers castles and garrisons, to the number of six thousand souldiers of *Russes*, and *Polonians*, and sendeth many new supplies thither, to plant and to inhabite, as he winneth ground. At this time besides he hath gotten the kings brother of *Siberia*, allured by certain of his Captains, to leave his own countrey by offers of great entertainment, and pleasanter life with the *Russe* Emperour, then he had in *Siberia*. He was brought in this last year, and is now with the Emperour at *Mosko* well entertained.

This may be said of the *Russe* practise, wheresoever he ruleth, either by right of inheritance, or by conquest, First, he bereaveth the countrey of armour and other means of defence, which he permitteth to none but to his *Boiarskis* onely. Secondly, he robbeth them continually.

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ally of their money, and commodities, and leaveth them bare with nothing but their bodies and lives, within certain years, compasse. Thirdly, he renteth and divideth his territories into many small pieces by severall governments; so that none hath much under him to make any strength, though he had other opportunities. Fourthly, he governeth his countreys by men of small reputation, and no power of themselves, and strangers in those places where their government lieth. Fifthly, he changeth his governours once a year ordinarily, that there grow no great liking nor intirenesse betwixt the people and them; nor acquaintance with the enemy if they lie towards the borders. Sixthly, he appoisseth in one and the same place adversary governours, the one to be as controller of the other, as the Dukes and Diacks: where (by means of their envies and emulations) there is lesse hurt to be feared by their agreement, and himself is better informed what is done amisse. Seventhly, he sendeth many times into every Province secret messengers

angers of speciall trust about him  
as intelligencers, to sit and hearken  
out what is doing, and what is an ill  
there. And this is ordinary, though  
it be sudden, and unknown what  
time they will come.

Of the Tatars, and other bor-  
derers to the Countrey of  
Russia, with whom they  
have most to do in warre  
and peace.

#### CHAP. XIX.

**T**Heir neighbours with whom they  
have greatest dealings and inter-  
course, both in peace and warre, are  
first the Tatar: Secondly the Poloni-  
an, whom the Russe calleth Laches,  
noting the first authour or founder of  
the Nation, who was called Laches  
or Leches, wherunto is added Po,  
which signifieth People, and so is  
made Polaches, that is, the People or  
posteritie of Laches: which the Latines  
after their manner of writing call  
Polanes: The third are the Swedes:  
The Polonians and Swedes are licen-  
ter

ter known to these parts of *Europe* then are the *Tartars*, that are further off from us (as being of *Asia*) and divided into many tribes, different both in name, and government one from another. The greatest and mightiest of them is the *Cbrim Tartar*, (whom some call the *Great Cham*) that lieth South, and Southeastward from *Russia*, and doth most annoy the Countrey by often invasions, commonly once every year, sometimes entring very farre within the inland parts. In the year 1571. he came as farre as the citie of *Moske*, with an armie of 200000. men, without any battel or resistance at all, for that the *Russe* Emperour (then (*Juan Kaslowich*) leading forth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to adventure the field, by reason that he doubted his Nobilitie, and chief Captains, of a meaning to betray him to the *Tartar*.

The citie he took not, but fired the Suburbs, which by reason of the buildings (which is all of wood with-



not any stone, brick, or lime, save certain outrooms) kindled so quickly, and went on with such rage as that it consumed the greatest part of the citie almost within the space of foure houres, being of 30. miles or more of compasse. Then might you have seen a lamentable spectacle: besides the huge and mighty flame of the citie all on light fire, the people burning in their houses and streets, but most of all of such as laboured to passe out of the gates furthest from the enemy, where meeting together in a mighty throng, and so pressing every man to prevent another, wedged themselves so fast within the gate, and streets near unto it, as that three ranks walked one upon the others head, the uppermost treading down those that were lower; so that there perished at that time (as was said) by the fire and the presse, the number of 800000. people or more.

The *Chrim* thus having fired the Citie, and fed his eyes with the sight of it all on a light flame, returned with his Armie, and sent to the *Russe* Emperour a knife: (as was said) to  
stick

strick himself withall: upbraiding this  
 losse, and his desperate case, as not  
 daring either to meet his enemy in  
 the field, nor to trust his friends or  
 subjects at home. The principall  
 cause of this continuall quarrel be-  
 twix the *Russe* and the *Chrim*, is for  
 the right of certain border parts  
 claimed by the *Tartar*, but possessed  
 by the *Russe*. The *Tartar* alledgeth  
 that besides *Siberian* & *Sacag* (these  
 are the ancient possession of the East  
*Tartar*) the whole countrey from his  
 bounds North and Westward, so  
 farre as the citie of *Mosko*, and *Mo-  
 sko* it self, pertaineth to his right.  
 Which seemeth to have been true by  
 the report of the *Russes* themselves,  
 that tell of a certain homage that was  
 done by the *Russe* Emperour every  
 year to the Great *Chrim* or *Cham*, the  
*Russe* Emperour standing on fupt and  
 feeding the *Chrim* horse (himself sit-  
 ting on his back) with oats out of his  
 own cap, instead of a bowl or man-  
 ger, and that within the castle of *Ma-  
 sko*. And this homage (they say) was  
 done till the time of *Basilus* grand-  
 father to this man. Who surprising  
 the

the *Chrim* Emperour by a stratagem, done by one of his Nobilitie (called *Iuan Demetrowich Bel(shey)*) was content with this ransom, viz. with the changing of this homage into a tribute of furs: which afterwards also was denied to be paid by this Emperours father.

Hereupon they continue the quarrel, the *Russe* defending his countrey, and that which he hath wonne, the *Chrim Tartar* invading him once or twice every year, sometime about Whitsuntide, but oftner in Harvest. What time if the great *Cham* or *Chrim* come in his own person, he bringeth with him a great armie of 100000. or 200000. men. Otherwise they take short and sudden roads into the countrey with lesser numbers, running about the list of the border as wild geese flie, invading and retiring where they see advantage.

Their common practice (being very populous) is to make divers armies, and so drawing the *Russe* to one or two places of the frontiers, to invade at some other place that is left without defence. Their manner  
of

of fight, or ordering of their forces, is much after the *Russe* manner (spoken of before) save that they are all horsemen, and carrie nothing else but a bow, a sheaf of arrows, and a falcon sword after the *Turkish* fashion. They are very expert horsemen, and use to shoot as readily backward as forward. Some will have a horse-mans staff like to a bore spear, besides their other weapons. The common souldier hath no other armour then his ordinary apparel, viz. a black sheeps skin with the wool side outward in the day-time, and inward in the night-time, with a cap of the same. But their *Marseys* or Noblemen imitate the *Turk* both in apparel, and armour. When they are to passe over a river with their armie, they tie three or foure horses together, and taking long poles or pieces of wood, bind them fast to the tails of their horse: so sitting on the poles they drive their horse over. At handie strokes (when they come to joyn battel) they are accounted farre better men then the *Russe* people, fierce by nature, but more hardie and bloudie by,

by continuall practice of warre, as men knowing no arts of peace, nor any civil practice.

Yet their subtiltie is more then may seem to agree with their barbarous condition. By reason they are practised to invade continually, and to robbe their neighbours that border about them, they are very pregnant and ready-witted to devise stratagems upon the sudden for their better advantage: As in their warre against *Beala* the fourth king of *Hungarie*, whom they invaded with 500000. men, and obtained against him a great victorie. Where among other, having slain his Chancellour, called *Nicholas Schinick*, they found about him the Kings privie seal. Whereupon they devised presently to counterfeit letters in the Kings name, to the cities and towns next about the place, where the field was fought, with charge that in no case they should convey themselves; and their goods out of their dwellings, where they might abide safely without all fear of danger, and not leave the countrey desolate to the possession of  
fo

so vile and barbarous an enemy, as was the *Tartar* nation, terming themselves in all reprochfull manner. For notwithstanding he had lost his cariages, with some few straglers that had marched disorderly, yet he doubted not but to recover that losse, with the accesse of a notable victorie, if the savage *Tartar* durst abide him in the field. To this purpose having written their letters in the *Polish* character, by certain young men whom they took in the field, and signed them with the Kings seal, they dispatched them forth to all the quarters of *Hungarie*, that lay near about the place. Whereupon the *Ungarians*, that were now flying away with their goods, wives, and children, upon the rumour of the Kings overthrow, taking comfort of these counterfeit letters, stayed at home. And so were made a prey, being surprised on the sudden by this huge number of these *Tartars*, that had compassed them about before they were aware.

When they besiege a town or fort, they offer much parley, and send many flattering messages to perswade a surrendrie,

surrendrie, promising all things that  
the inhabitants will require, but be-  
ing once possessed of the place, they  
use all manner of hostilitie, and cru-  
eltye. This they do upon a rule they  
have, viz. that Justice is to be practi-  
sed but towards their own. They  
encounter not lightly, but they have  
some ambush, whereunto (having  
once shewed themselves, and made  
some short conflict) they retire, as re-  
pulsed for fear, and so draw the ene-  
mie into it if they can. But the *Russe*,  
being well acquainted with their pra-  
ctice, is more warie of them. When  
they come a roving with some small  
number, they set on horseback coun-  
terfeit shapes of men, that their num-  
ber may seem greater.

When they make any onset, their  
manner is to make a great shout, cry-  
ing all out together, *Olla Billa, Olla*  
*Billa, God help us, God help us.* They  
contemne death so much, as that they  
choose rather to die then to yield to  
their enemy, and are seen when they  
are slain to bite the very weapon,  
when they are past striking, or help-  
ing of themselves. Wherein appeareth  
how

how different the *Tartar* is in his desperate courage from the *Russe* and *Turk*. For the *Russe* Souldier, if he begin once to retire, putteth all his safetie in his speedie flight; and if once he be taken by his enemy, he neither defendeth himself, nor intreateth for his life, as reckoning straight to die: The *Turk* commonly, when he is past hope of escaping, falleth to intreatie, and casteth away his weapon, offereth both his hands, and holdeth them up, as it were to be tied, hoping to save his life by offering himself bondslave.

The chief bootie the *Tartars* seek for in all their warres, is to get store of captives, specially young boyes and girls, whom they sell to the *Turks*, or other their neighbours. To this purpose they take with them great baskets made like bakers panniers to carrie them tenderly, and if any of them happen to tire, or to be sick on the way, they dash him against the ground, or some tree, and so leave him dead: The souldiers are not troubled with keeping the captives, and the other bootie, for hindering the



the execution of their warres, but they have certain bands that intend nothing else, appointed of purpose to receive and keep the captives and the other prey.

The *Russe* borders (being used to their invasions lightly every year in the summer) keep few other cattel on the border parts, save swine onely, which the *Tartar* will not touch nor drive away with him: for that he is of the *Turkish* religion, and will eat no swines flesh. Of Christ our Saviour they confesse as much as doth the *Turk* in his *Alcoran*, viz. that he came of the Angel *Gabriel*, and the Virgin *Marie*, that he was a great Prophet, and shall be the Judge of the world at the last day. In other matters likewise they are much ordered after the manner and direction of the *Turk*, having felt the *Turkish* forces, when he wonne from them *Azon*, and *Cassa*, with some other towns about the *Euxine* or *Black sea*, that were before tributaries to the *Chrim Tartar*. So that now the Emperour of the *Chrim*s for the most part is chosen some one of the Nobilitie.

litie whom the *Turk* doth commend: whereby it is brought now to that passe, that the *Chrim Tartar* giveth to the *Turk* the tenth part of the spoile, which he getteth in his warres against the *Christians*.

Herein they differ from the *Turkish* religion; for that they have certain idole puppets made of silk or like stuff, of the fashion of a man, which they fasten to the doore of their walking houses, to be as *Famisses* or keepers of their house. And these idoles are made not by all, but by certain religious women, which they have among them for that, and like uses. They have besides the image of their King or great *Chan*, of an huge bignesse, which they erect at every stage when the armie marcheth: and this every one must bend and bow unto it as he passeth by it, be he *Tartar* or stranger. They are much given to witchcraft, and ominous conjectures, upon every accident which they heare or see.

In making of marriages they have no regard of alliance or consanguinitie. Onely with his mother, sister, and

and daughter, a man may not marry; and though he take the woman into his house, and accompanie with her, yet he accounteth her not for his wife, till he have a child by her. Then he beginneth to take a dowrie of her friends, of horse, sheep, kine, &c. If she be barren after a certain time, he turneth her home again.

Under the Emperour they have certain Dukes, whom they call *Morfeis* or *Dizymorfeis*, that rule over a certain number of 10000. 20000. or 40000. apiece, which they call *boards*. When the Emperour hath any use of them to serve in his warres they are bound to come, and to bring with them their souldiers to a certain number, every man with his two horse at the least, the one to ride on, the other to kill, when it cometh to his turn to have his horse eaten. For their chief victuall is horse flesh, which they eat without bread, or any other thing with it. So that if a Tartar be taken by a Russe, he shall be sure lightly to find a horse legge, or some other part of him as his saddle bow.

This

This last year when I was at the *Mosko*, came in one *Kiriach Morsey* nephew to the Emperour of the *Chrimis* that now is ( whose father was Emperour before ) accompanied with 300. *Tartars*, and his two wives, whereof one was his brothers widdow. Where being entertained in very good sort after the *Russe* manner, he had sent unto his lodging for his welcome, to be made ready for his supper and his companies, two very large and fat horses, ready flayed in a sled. They preferre it before other flesh, because the meat is stronger ( as they say ) then beef, mutton, and such like. And yet ( which is maryell ) though they serve all as horsemen in the warre, and eat all of horse-flesh, there are brought yearly to the *Mosko* to be exchanged for other commodities 30. or 40. thousand *Tartar* horse, which they call *Cones*. They keep also great herds of kine, and flocks of black sheep, rather for the skinnes and milk ( which they carry with them in great bottels ) then for the use of the flesh, though sometimes they eat of

of it. Some use they have of rise, figs, and other fruits. They drink milk or horse blood, and for the most part use them both together. They use sometimes as they trayell by the way to let their horse blood in a vein, and to drink it warm, as it cometh from his body.

Towns they plant none, nor other standing buildings, but have walking houses, which the Latines call *Veji*, built upon wheels like a shepherds cottage. These they draw with them whithersoever they go, driving their cattell with them. And when they come to their stage or standing place, they plant their cart-houses very orderly in a rank, and so make the form of streets, and of a large town. And this is the manner of the Emperour himself, who hath no other seat of his Empire but an *Agora*, or town of wood, that moveth with him whithersoever he goeth. As for the fixed and standing building used in other countreys, they say they are unwholesome and unpleasant.

They begin to move their houses and cattell in the spring time from

H the

the South part of their Countrey towards the North parts. And so driving on till they have grafed all up to the furthest part Northward, they return back again towards their South countrey (where they continue all the winter) by ten or twelve miles a stage: in the mean while the grasse being sprung up again, to serve for their cattell as they return. From the border of the *Sbalcan* towards the *Caspian* sea, to the *Russe* frontiers, they have a goodly countrey, specially on the South and Southeast parts, but lost for lack of tillage.

Of money they have no use at all, and therefore preferre brasse and steell before other mettals, specially bullete, which they use for swords, knives and other necessities. As for gold and silver they neglect it of very purpose (as they do all tillage of their ground) to be more free for their wandring kind of life, and to keep their countrey lesse subject to invasions. Which giveth them great advantage against all their neighbours, even invading, and never being invaded. Such as have taken upon them

them to invade their Country (as of old time *Cyrus* and *Darius Hy-*  
*Xaspis*, on the East and Southeast  
 side) have done it with very ill suc-  
 cess, as we find in the stories writ-  
 ten of those times. For their man-  
 ner is when any will invade them,  
 to allure and draw them on by fly-  
 ing and reculing (as if they were  
 afraid) till they have drawn them  
 some good way within their coun-  
 trey. Then when they begin to want  
 victuall and other necessaries (as  
 needs they must where nothing is to  
 be had) to stop up the passages, and  
 inclose them with multitudes. By  
 which stratagem (as we read in *Lao-*  
*nicius Chalcacondylas* in his *Turkish*  
 storie) they had welnigh surprised  
 the great and huge armie of *Tamer-*  
*lan*, but that he retired with all speed  
 he could towards the river *Tanais*,  
 or *Don*, not without great losse of  
 his men and carriages.

In the storie of *Pachymerius* the  
 Greek (which he wrote of the Em-  
 perours of *Constantinople* from the  
 beginning of the reigne of *Michael*  
*Palaeologus* to the time of *Androni-*

*cus* the elder ) I remember he telleth to the same purpose of one *Nogai* a *Tartarian* captain under *Cazan* the Emperour of the *East Tartars* ( of whom the citie and kingdome of *Cazan* may seem to have taken the denomination ) who refused a present of pearl and other jewels sent unto him from *Michael Palaeologus* : asking withall, for what use they served, and whether they were good to keep away sicknesse, death, or other misfortunes of this life, or no. So that it seemeth they have ever or long time been of that mind to value things no further then by the use, and necessitie for which they serve.

For person and complexion they have broad and flat visages, of a tanned colour into yellow and black, fierce and cruell looks, thin haired upon the upper lip, and pit of the chinne, light and nimble bodied, with short legs, as if they were made naturally for horsemen, whereto they practise themselves from their childhood, seldome going afoot about any businesse. Their speech is very sudden and loud, speaking as it were  
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out of a deep hollow throat. When they sing, you would think a cow lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they train up their children from their very infancie, not suffering them to eat, till they have shot near the mark within a certain scantling. They are the very same that sometimes were called *Scythæ Nomades*, or the *Scythian* shepherds, by the *Greeks* and *Latines*. Some think that the *Turks* took their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Laonicus Chalcocondylas* the *Greek* Historiographer, in his first book of his *Turkish* storie. Wherein he followeth divers very probable conjectures. The first taken from the very name it self, for that the word *Turk* signifieth a shepherd, or one that followeth a vagrant and wild kind of life. By which name these *Scythian Tartars* have ever been noted, being called by the *Greeks* *Ξυδοι βοσκας*, or the *Scythian* shepherds. His second reason, because the *Turks* (in his time) that dwelt in *Asia the lesse*, to wit, in

*Lydia, Coria, Phrygia, and Cappadocia*, spake the very same language that these *Tartars* did, that dwelt betwixt the river *Tanais* or *Don*, and the countrey of *Sarmatia*, which (as is well known) are these *Tartars* called *Chrimis*. At this time also the whole nation of the *Turks* differ not much in their common speech from the *Tartar* language. Thirdly, because the *Turk* and the *Chrim Tartar* agree so well together, aswell in religion, as in matter of traffick, never invading or injuring one another, save that the *Turk* (since *Laonicus* his time) hath encroched upon some towns upon the *Euxin* sea, that before pertained to the *Chrim Tartar*. Fourthly, because *Ortogules* sonne to *Oguzalpes*, and father to *Otoman* (the first of name of the *Turkish* nation) made his first rodes out of those parts of *Asia* upon the next borderers, till he came towards the countreys about the hill *Taurus*, where he overcame the *Greeks* that inhabited there: and so enlarged the name and territorie of the *Turkish* nation, till he came to *Eubea* and *Attica*, and other

other parts of *Greece*. This is the opinion of *Laonicus*, who lived among the *Turks* in the time of *Amurat* the sixth *Turkish* Emperour, about the year 1400, when the memorie of their originall was more fresh; and therefore the likelier he was to hit the truth.

There are divers other *Tartars* that border upon *Russia*, as the *Nagais*, the *Cheremissens*, the *Mordwites*, the *Chircasses*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from the *Chrim Tartar*, except the *Chircasses* that border Southwest, towards *Lithuania*, and are farre more civil then the rest of the *Tartars*, of a comely person, and of a stately behaviour, as applying themselves to the fashion of the *Polonian*. Some of them have subjected themselves to the kings of *Poland*, and professe *Christianitie*. The *Nagay* lieth Eastward, and is reckoned for the best man of warre among all the *Tartars*, but very savage, and cruel above all the rest. The *Cheremissen Tartar*, that lieth betwixt the *Russe* and the *Nagay*, are of two

sorts, the *Lugavoy* (that is of the valley) and the *Nagornay* or of the hillie countrey. These have much troubled the Emperours of *Russia*. And therefore they are content now to buy peace of them, under pretence of giving a yearly pension of *Russe* commodities to their *Morseu* or *Diveymorseis*, that are chief of their tribes. For which also they are bound to serve them in their warres, under certain conditions. They are said to be just and true in their dealings; and for that cause they hate the *Russe* people, whom they account to be double and false in all their dealing. And therefore the common sort are very unwilling to keep agreement with them, but that they are kept in by their *Morseis* or Dukes, for their pensions sake.

The most rude and barbarous is counted the *Mordwite Tartar*, that hath many self-fashions, and strange kinds of behaviour, differing from the rest. For his religion, though he acknowledge one god, yet his manner is to worship for god that living thing that he first meeteth in the morning,  
and

and to swear by it all that whole day, whether it be horse, dog, cat, or whatsoever else it be. When his friend dieth, he killeth his best horse, and having flayed off the skin he carrieth it on high upon a long pole before the corps to the place of buriall. This he doth (as the *Russe* saith) that his friend may have a good horse to carrie him to heaven: but it is likelier to declare his love towards his dead friend, in that he will have to die with him the best thing that he hath.

Next to the kingdome of *Astracan*, that is the furthest part South-eastward of the *Russe* dominion, lieth the *Sbalcan*, and the countrey of *Media*: whither the *Russe* merchants trade for raw silks, syndon, saphion, skins, and other commodities. The chief towns of *Media* where the *Russe* trafficketh are *Derbent* (built by *Alexander* the great, as the inhabitants say) and *Zamachie*, where the staple is kept for raw silks. Their manner is in the Spring-time to revive the silkworms (that lie dead all the Winter) by laying them in the warm sunne, and (to hasten their quickning that

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they

they may sooner go to work) to put them into bags, and so to hang them under their childrens arms. As for the worm called *Cbrimis* (as we call it *chrymson*) that maketh coloured silk, it is bred not in *Media* but in *Affyria*. This trade to *Derbent* & *Samachie* for raw silks, and other commodities of that countrey, as also into *Persia*, and *Rougharia*, down the river *Volga*, and through the *Caspian* sea, is permitted as well to the English, as to the *Russe* merchants, by the Emperours last grant at my being there. Which he accounteth for a very speciall favour, and might prove indeed very beneficiall to our English merchants, if the trade were well and orderly used.

The whole nation of the *Tartars* are utterly void of all learning, and without written Law. Yet certain rules they have which they hold by tradition, common to all the *Hordes* for the practice of their life: Which are of this sort, 1. To obey their Emperour and other Magistrates, whatsoever they command about the publick service. 2. Except for the publick beboof.

behoof, every man to be free and out of  
controllment. 3. No private man to  
possesse any lands, but the whole coun-  
trei to be as a common. 4. To neglect  
all daintinesse and varietie of meats,  
and to content themselves with that  
which cometh next to hand, for more  
hardnesse, and readinesse in the execu-  
ting of their affairs. 5. To wear any  
base attire, and to patch their clother,  
whether there be any need or not: that  
when there is need, it be no shame to  
wear a patcht coat. 6. To take or steal  
from any stranger whatsoever they can  
get, as being enemies to all men, save  
to such as will subject themselves to  
them. 7. Towards their own boord  
and nation to be true in word, and in-  
deed. 8. To suffer no stranger to come  
within the Realm: If any do, the same  
to be bondslave to him that first taketh  
him, except such merchants and other  
as have the Tartar Bull or passport  
about them.

*Of the Permians, Samoites,  
and Lappes.*

CHAP. XX.

**T**He *Permians* and *Samoites* that lie from *Russia* North and North-east, are thought likewise to have taken their beginning from the *Tartar* kind. And it may partly be guessed by the fashion of their countenance, as having all broad and flat faces, as the *Tartars* have, except the *Chircassies*. The *Permians* are accounted for a very ancient people. They are now subject to the *Russe*. They live by hunting, and trading with their furs, as doth also the *Samoit*, that dwelleth more towards the North-sea. The *Samoit* hath his name (as the *Russe* saith) of eating himself: as if in times past they lived as the *Cannibals*, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoever it be, even the very carrion that lieth in the ditch. But as the *Samoites* themselves will say, they were called *Samoie*, that is of themselves,



elves, as though they were *Indigenæ*, or people bred upon that very soil, that never changed their seat from one place to another, as most nations have done. They are subject at this time to the Emperour of *Russia*.

I talked with certain of them, and find that they acknowledge one God: but represent him by such things as they have most use and good by. And therefore they worship the Sunne, the Ollen, the Losh; and such-like. As for the storie of *Slatá Baba* or the *Golden bagge* (which I have read in some maps, and descriptions of these countreys, to be an idole after the form of an old woman) that being demanded by the Priest, giveth them certain Oracles concerning the success and event of things, I found it to be but a very fable. Onely in the province of *Obdoria* upon the Seaside, near to the mouth of the great river *Obba*, there is a rock which naturally (being somewhat helped by imagination) may seem to bear the shape of a ragged woman, with a child in her arms (as the rock by the North cape the shape of a Friar) where

where the *Obdorian Samoiters* use much to resort, by reason of the commoditie of the place for fishing: and there sometime (as their manner is) conceive and practise their sorceries, and ominous conjecturings about the good or bad speed of their journeys, fishings, huntings, and such like.

They are clad in Seal skins, with the hairie side outwards down as low as the knees, with their breeches and netherstocks of the same, both men & women. They are all black haired, naturally beardslesse. And therefore the men are hardly discerned from the women by their looks: save that the women wear a lock of hair down along both their ears. They live in a manner a wild and savage life, roving still from one place of the countrey to the other, without any propriety of house or land more to one then to another. Their leader or directour in every company is their *Papa* or Priest.

On the North side of *Russia* next to *Corelia*, lieth the countrey of *Lappia*, which reacheth in length from the furthest point Northward (or  
wards)

wards the Northcape) to the furthest part Southeast (which the *Russe* call *Sweetnesse* or *Holie nose*, the English men *Capegrace*) about 345. verst or miles. From *Sweetnesse* to *Candeler* by the way of *Versaga* (which measureth the breadth of that countrey) is 90. miles or thereabouts. The whole countrey in a manner is either lakes, or mountains, which towards the Sea-side are called *Tondro*, because they are all of hard and craggie rock; but the inland parts are well furnished with woods, that grow on the hills sides, the lakes lying between. Their diet is very bare and simple. Bread they have none, but feed onely upon fish and fowl. They are subject to the Emperour of *Russia*, and the two Kings of *Sweden* and *Denmark*; which all exact tribute and custome of them (as was said before); but the Emperour of *Russia* beareth the greatest hand over them, and exacts of them farre more then the rest. The opinion is that they were first termed *Lappes* of their brief and short speech. The *Russe* divideth the whole nation of the *Lappes* into two sorts;

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The one they call *Nowremanskoj Lapary*, that is, the *Norwegian Lappes* because they be of the *Danish* religion. For the *Danes* and *Norwegians* they account for one people. The other that have no religion at all, but live as brute and *Heathenish* people, without God in the world, they call *Dikoj Lapary*, or the wild *Lappes*.

The whole nation is utterly unlearned, having not so much as the use of any Alphabet, or letter among them. For practice of witchcraft and sorcerie they passe all nations in the world: Though for the enchanting of ships that sail along their coast (as I have heard it reported) and their giving of winds good to their friends, and contrary to other, whom they mean to hurt, by tying of certain knots upon a rope (somewhat like to the tale of *Aolus* his windbag) is a very fable, devised (as may seem) by themselves, to terrifie sailers for coming near their coast. Their weapons are the long bow, and hand-gunne, wherein they excell, as well for quicknesse to charge and discharge, as for nearnesse at the mark,  
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by reason of their continuall practice (whereeto they are forced) of shooting at wild fowl. Their manner is in Summer time to come down in great companies to the seaside, to *Wardbussse*, *Cola*, *Keger*, and the bay of *Vedagoba*, and there to fish for Cod, Salmon, and But-fish, which they sell to the *Russes*, *Danes*, and *Norwegians*, and now of late to the English men that trade thither with cloth, which they exchange with the *Lappes* and *Corelians* for their fish, oyl, and furies, whereof also they have some store. They hold their mart at *Cola* on S. Peters day, what time the Captain of *Wardbussse* (that is resident there for the king of *Denmark*) must be present, or at least send his depute to set prices upon their stockfish, trane-oyl, furies, and other commodities; as also the *Russe* Emperours customer, or tribute-taker, to receive his custome, which is ever payed before any thing can be bought, or sold. When their fishing is done, their manner is to draw their carbasses or boats on shore, and there to leave them with the keel turned upwards

upwards till the next spring tide. Their travell to and fro is upon sleds, drawen by the Olen deer: which they use to turn a grasing all the summer time, in an island called *Kilden* (of a very good soil compared with other parts of that countrey) and towards the winter time, when the snow beginneth to fall, they fetch them home again for the use of their sled.

*Of their Ecclesiasticall State,  
with their Church officers.*

CHAP. XXI.

**C**ONCERNING the government of their Church, it is framed altogether after the manner of the Greek, as being a part of that Church, and never acknowledging the jurisdiction of the Latine Church usurped by the Pope. That I may keep a better measure in describing their ceremonies, then they in the using them (wherein they are infinite) I will note briefly, First, what Ecclesiasticall degrees or offices they have, with the

the jurisdiction and practise of them. Secondly, what doctrine they hold in matter of religion. Thirdly, what liturgie, or form of service they use in their Churches, with the manner of their administering the Sacraments. Fourthly, what other strange ceremonies and superstitious devotions are used among them.

Their offices or degrees of Churchmen, are as many in number, and the same in a manner both in name and degree, that were in the Western churches. First they have their *Patriarch*, then their *Metropolitans*, their *Archbishops*, their *Uladikey* or *Bishops*, their *Protopapes* or *Archpriests*, their *Papes* or *Priests*, their *Deacons*, *Friars*, *Monks*, *Nunnes*, and *Bremites*.

Their *Patriarch* or chief director in matter of religion, untill this last year, was of the citie of *Constantinople* (whom they called the *Patriarch of Sio*) because being driven by the *Turk* out of *Constantinople* (the seat of his Empire) he removed to the Isle *Sio*, sometimes called *Chio*, and there placed his *Patriarchicall* see. So that the Emperours, and cler-  
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gie of *Russia*, were wont yearly to send gifts thither, and to acknowledge a spirituall kind of homage and subjection due to him, and to that Church. Which custome they have held ( as it seemeth ) ever since they professed the Christian religion. Which how long it hath been, I could not well learn, for that they have no story or monument of antiquitie ( that I could hear of ) to shew what hath been done in times past within their countrey, concerning either Church or Common wealth matters. Onely I heare a report among them, that about three hundred years since there was a marriage betwixt the Emperour of *Constantinople*, and the kings daughter of that countrey, who at the first denied to joyn his daughter in marriage with the *Greek* Emperour, because he was of the Christian religion. Which agreeth well with that I find in the storie of *Laonicus Chalcacondylas* concerning Turkish affairs in his fourth book, where he speaketh of such a marriage betwixt *John* the Greek Emperour, and the Kings daughter of *Sarmatia*. And

this



as argueth out of their own report, that at that time they had not received the Christian religion: as also that they were converted to the faith, and withall perverted at the very same time, receiving the doctrine of the Gospel corrupted with superstitions even at the first when they took it from the *Greek Church*, which it self then was degenerate, and corrupted with many superstitions and foul errors, both in doctrine and discipline, as may appear by the story of *Nicephorus Gregoras*, in his 8. and 9. books. But as touching the time of their conversion to the Christian faith, I suppose rather that it is mistaken by the *Russe*, for that which I find in the *Polonian Storie* the second book the third chapter: where it is said that about the year 990. *Wladimirus* Duke of *Russia* married one *Anne* sister to *Basilus* and *Constantinus*, brothers, and Emperours of *Constantinople*. Whereupon the *Russe* received the faith and profession of Christ. Which though is be somewhat more ancient then the time noted before out of the *Russe* report,

yet

yet it falleth out all to one reckoning, touching this point, viz. in what truth and sinceritie of doctrine the *Russe* received the first stamp of religion, forasmuch as the *Greek* church at that time also was many wayes infected with error and superstition.

At my being there, the year 1588. came unto the *Mosko* the Patriarch of *Constantinople* or *Sio*, called *Hieronyma*, being banished (as some said) by the *Turk*, as some other reported by the *Greek* clergie deprived. The Emperour, being given altogether to superstitious devotions, gave him great entertainment. Before his coming to *Mosko*, he had been in *Italy* with the Pope, as was reported then by some of his companie. His errand was to consult with the Emperour concerning these points: First about a league to passe betwixt him and the king of *Spain*, as the meetest Prince to joyn with him in opposition against the *Turk*. To which purpose also Embassages had passed betwixt the *Russe* and the *Persian*. Likewise from the *Georgians* to the Emperour

Emperour of *Russia*, to joyn league together for the invading of the *Turk* on all sides of his dominion, taking advantage of the simple qualitie of the *Turk* that now is. This treaty was helped forward by the Emperours Embassadour of *Almain*, sent at the same time to sollicite an invasion upon the parts of *Polonia*, that lie towards *Russland*, and to borrow money of the *Russe* Emperour, to pursue the warre for his brother *Maximilian*, against the *Swedens* now king of *Poland*. But this consultation concerning a league betwixt the *Russe* and the *Spaniard* which was in some forwardnesse at my coming to *Mosko*, and already one appointed for Embassage into *Spain* ) was marred, by means of the overthrow given to the *Spanish* king by her Majestie, the Queen of *England*, this last year. Which made the *Russe* Emperour and his Counsell to give a sadder countenance to the *English* Embassadour at that time, for that they were disappointed of so good a policie, as was this conjunction supposed to be betwixt them and the *Spanish*.

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His second purpose ( whereto the first served as an introduction ) was in revenge of the Turk and the Greek clergie, that had thrust him from his seat, to treat with them about the reducing of the *Russe* Church under the Pope of Rome. Wherein it may seem that coming lately from Rome, he was set on by the Pope, who hath attempted the same many times before, though all in vain, and namely in the time of the late Emperour *Juan Vasilowich*, by one *Anthony* his Legate; But thought this belike a farre better mean to obtain his purpose by treatie and mediation of their own Patriarch. But this not succeeding, the Patriarch fell to a third point of treatie, concerning the resignation of his Patriarchship, and translation of the Sea from *Constantinople* or *Sio* to the citie of *Mosko*. Which was so well liked, and intertained by the Emperour ( as a matter of high religion and policie ) that no other treatie ( specially of forein Embassages ) could be heard or regarded till that matter was concluded.

The reasons wherewith the Patriarch perswaded the translating of his See to the citie of *Mosko* were these in effect: First, for that the Sea of the Patriarch was under the *Turk* that isemie to the faith, and therefore to be removed into some other countrey of Christian profession. Secondly, because the *Russe* Church was the onely naturall daughter of the *Greek* at this time, and holdeth the same doctrine and ceremonies with it, the rest being all subject to the *Turk*, and fallen away from the right profession. Wherein the iubrill *Greek*, to make the better market of his broken ware, advanced the honour that would grow to the Emperour, and his countrey, to have the Patriarchs seat translated into the chief citie and seat of his Empire. As for the right of translating the Sea, and appointing his successour, he made no doubt of it, but that it pertained wholly to himself.

So the Emperour and his Counsell, with the principall of his clergie, being assembled at the *Mosko*, it was determined that the *Metropolitane* of  
I *Mosko*

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*Moske* should become Patriarch of the whole Greek Church, and have the same full authoritie and jurisdiction that pertained before to the Patriarch of *Constantinople* or *Sin*. And that it might be done with more order and solemnitie, the 25. of *January*, 1588. the Greek Patriarch accompanied with the *Russe* Clergie went to the great Church of *Brecheffe*, or our *Ladie*, within the Emperours castle (having first wandered through the whole citie in manner of a procession, and blessing the people with his two fingers) where he made an Oration, and delivered his resignation in an instrument of writing, and so layed down his Patriarchicall staff, which was presently received by the Metropolit of *Moske*, and divers other ceremonies used about the inauguration of this new Patriarch.

The day was holden very solemn by the people of the citie, who were commanded to forbear their works, and to attend this solemnitie. The great Patriarch that day was honoured with rich presents, sent him from  
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the Emperour and Emperesse, of plate, cloth of gold, furrer, &c. carried with great pomp through the streets of *Mosko*, and at his departing received many gifts more, both from the Emperour, Nobilitie, and Clergie. Thus the Patriarchship of *Constantinople* or *Sio* (which hath continued since the Council of *Nice*) is now translated to *Mosko*, or they made believe that they have a Patriarch with the same right and authoritie that the other had. Wherein the subril *Greek* hath made good advantage of their superstition, and is now gone away with a rich bootie into *Poland*, whether their Patriarchship be current or not.

The matter is not unlike to make some schisme betwixt the *Greek* and *Russe* Church, if the *Russe* hold this Patriarchship that he hath so well payed for, and the *Greeks* elect another withall, as likely they will, whether this man were banished by the *Turk*, or deprived by order of his own Clergie. Which might happen to give advantage to the *Pope*, and to bring over the *Russe* Church to the

Sea of *Rome* (to which end peradventure he devised this stratagem, and cast in this matter of schisme among them) but that the Emperours of *Russia* know well enough, by the example of other Christian Princes, what inconvenience would grow to their state and countrey by subjecting themselves to the Romish Sea. To which end the late Emperour *Juan Vasilowich* was very inquisitive of the Popes authoritie over the Princes of Christendome, and sent one of very purpose to *Rome*, to behold the order and behaviour of his Court.

With this Patriarch *Hieronimo* was driven out at the same time by the great *Turk* one *Demetrio*, Archbishop of *Larissa*, who is now in *England*, and pretendeth the same cause of their banishment by the *Turk* (to wit) their not admitting of the Popes new Kalender for the alteration of the year. Which how unlikely it is, may appear by these circumstances First, because there is no such affection nor friendly respect betwixt the Pope and the *Turk*, as that he should banish a subject for not obeying the  
 Pope



Popes ordinance, specially in a matter of some sequele for the alteration of times within his own countreys. Secondly, for that he maketh no such scruple in deducting of times, and keeping of a just and precise account from the incarnation of Christ, whom he doth not acknowledge otherwise then I noted before. Thirdly, for that the said Patriarch is now at *Naples* in *Italie*, where it may be guessed he would not have gone within the Popes reach, and so near to his nose, if he had been banished for opposing himself against the Popes decree.

This office of Patriarchship now translated to *Mosko* beareth a superiour authoritie over all the Churches, not onely of *Russia* and other the Emperours dominions, but throughout all the Churches of Christendome that were before under the Patriarch of *Constantinople* or *Sio*: or at least the *Russe* Patriarch imagineth himself to have the same authoritie. He hath under him as his proper diocesse the Province of *Mosko*, besides other peculiars. His court or office is kept at the *Mosko*.

Before the creation of this new Patriarch they had but one *Metropolit*, that was called the *Metropolit* of *Mosko*. Now for more state to their Church and new Patriarch, they have two *Metropolit*s, the one of *Novogrod .velica*, the other of *Rosse*. Their office is to receive of the Patriarch such Ecclesiasticall orders as he thinketh good, and to deliver the charge of them over to the *Archbishops*, besides the ordering of their own diocesse.

Their *Archbishops* are foure: of *Smolensko*, *Cazan*, *Volsko*, and *Voloda*. The parts of their office is all one with the *Metropolit*s, save that they have an under jurisdiction, as *Suffragans* to the *Metropolit*s, and *superiours* to the *Bishops*. The next are the *Uladikeis*, or *Bishops*, that are but six in all: of *Crutiska*, of *Razan*, of *Oster* and *Torsbock*, of *Collomenska*, of *Volodemer*, of *Susdalla*. These have every one a very large diocesse, as dividing the rest of the whole countrey among them.

The matters pertaining to the Ecclesiasticall jurisdiction of the *Metropolit*s,

polices, Archbishops, and Bishops, are the same in a manner that are used by the Clergie in other parts of Christendome. For besides their authoritie over the Clergie, and ordering such matters as are mere Ecclesiasticall, their jurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcements, some pleas of injuries, &c. To which purpose also they have their Officials, or Commissaries (which they call *Boiarsken Vladitskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keep their Courts, and execute their jurisdiction. Which, besides their other oppressions over the common people, reigne over the Priests, as the Dukes and Diacks do over the poore people within their precincts. As for the Archbishop or Bishop himself, he beareth no sway in deciding those causes that are brought into his Court: But if he would moderate any matter, he must do it by intreatie with his Gentleman Officiall. The reason is, because these *Boiarsken*, or Gentlemen Officials, are not appointed by the Bishops, but by the

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Emperour himself, or his Council, and are to give account of their doings to none but to them. If the Bishop can intreat at his admission to have the choice of his own Official, it is accounted for a speciall great favour. But to speak it as it is, the Clergie of *Russia*, as well concerning their lands and revenues, as their authoritie and jurisdiction, are altogether ordered and overruled by the Emperour, and his Council, and have so much and no more of both as their pleasure doth permit them. They have also their assistants or severall Councils (as they call them) of certain Priests that are of their diocesse, residing within their cathedrall cities, to the number of foure and twentie apiece. These advise with them about the speciall and necessarie matters belonging to their charge.

Concerning their rents and revenues to maintain their dignities, it is somewhat large. The Patriarchs yearly rents out of his lands (besides other fees) is about 3000. rubbels or marks. The Metropolitans and Arch-

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Archbishops about 2500. The Bishops some a 1000. some 800. some 500, &c. They have had some of them (as I have heard say) ten or twelve thousand rubbels a year, as had the Metropolitane of *Novograde*.

Their habit or apparel (when they shew themselves in their Pontificalibus after their solemnest manner) is a mitre on their heads, after the Popish fashion, set with pearl and precious stone, a cope on their backs, commonly of cloth of gold, embroidered with pearl, and a Crossiers staff in their hands, layed over all with plate of silver double gilt, with a crosse or shepherds crook at the upper end of it. Their ordinary habit otherwise when they ride or go abroad is a hood on their heads of black colour, that hangeth down their backs, and standeth out like a bonnet before. Their upper garment (which they call *Reis*), is a gown or mantle of black Damask, with many lists or garbs of white Satten laid upon it, every garb about two fingers broad, and their Crossiers staff carried before them. Them-

selves follow after, blessing the people with their two forefingers, with a marvellous grace.

The election and appointing of the Bishops and the rest pertaineth wholly to the Emperour himself. They are chosen ever out of the Monasteries, so that there is no Bishop, Archbishop, nor Metropolitane, but hath been a Monk, or Frier before. And by that reason they are, and must all be unmarried men, for their vow of chastitie when they were first shorn. When the Emperour hath appointed whom he thinketh good, he is invested in the Cathedrall church of his Diocese with many ceremonies, much after the manner of the Popish inauguration. They have also their Deans, and their Archdeacons.

As for preaching the word of God, or any teaching, or exhorting such as are under them, they neither use it, nor have any skill of it: the whole Clergie being utterly unlearned both for other knowledge, and in the word of God. Onely their manner is twice every year, viz. the first of September (which is the first day

gusts day, to make an ordinarie  
speech to the people, every Metro-  
polite, Archbishop, and Bishop in his  
Cathedrall Church, to this or like  
effect: That if any be, in malice to-  
wards his neighbour, he shall leave  
off his malice; if any have thought  
of treason, or rebellion, against his  
Prince, he beware of such practise; if  
he have not kept his fasts, and vows,  
nor done his other duties to the holy  
Church, he shall amend that fault,  
&c. And this is a matter of form  
with them, uttered in as many words  
and no more, in a manner, then I  
have here set down. Yet the matter  
is done with that grace and solemn-  
tie, in a pulpit of purpose, set up for  
this one Act, as if he were to discourse  
at large of the whole substance of di-  
vinitie. At the *Alaska* the Emperour  
himself is ever present at this solemn  
exhortation.

As themselves are void of all man-  
ner of learning, so are they warie to  
keep out all means that might bring  
any in, as fearing to have their igno-  
rance and ungodlinesse discovered.

To

To that purpose they have perswaded the Emperours that it would breed innovation, and so danger to their state, to have any noveltie of learning come within the Realm. Wherein they say but truth: for that a man of spirit and understanding, helped by learning and liberall education, can hardly indure a tyrannicall government. Some years past, in the other Emperours time, there came a Presse and Letters out of *Polonia* to the citie of *Mosko*, where a printing-house was set up, with great liking and allowance of the Emperour himself: But not long after, the house was set on fire in the night time, and the presse and letters quite burnt up, as was thought, by the procurement of the Clergie men.

Their Priests (whom they call *Papies*) are made by the Bishops, without any great triall for worthinesse of gifts, before they admit them, or ceremonies in their admission, save that their heads are shorn (not shaven, for that they like not) about an hand-breadth or more in the crown, and that place anointed with oyl by the  
the



the Bishop, who in his admission putteth upon the priest, first his surpless, and then setteth a white crosse on his breast of silk, or some other matter, which he is to wear eight dayes, and no more; and so giveth him authoritie to say and sing in the Church, and to administer the Sacraments.

They are men utterly unlearned; which is no marvell, forasmuch as their makers, the Bishops themselves (as before was said) are clear of that qualitie, and make no further use at all of any kind of learning, no not of the Scriptures themselves, save to reade and to sing them. Their ordinary charge and function is to say the Liturgie, to administer the Sacraments after their manner, to keep and deck their idols, and to do the other ceremonies usuall in their Churches. Their number is great, because their towns are parted into many small parishes without any discretion for dividing them into competent numbers of households, and people for a just congregation, as the manner in all places, where the means

means is neglected for increasing of knowledge, and instruction towards God. Which cannot well be had, where by means of an unequall partition of the people, (and parishes) there followeth a want and unequality of stipend for a sufficient ministerie.

For their priests, it is lawfull to marrie for the first time. But if the first wife die, a second he cannot take, but he must lose his Bishophood and his living withall. The reason they make out of that place of Saint Bax, is *incomparable*, and not well understood, thinking that to be spoken of divers wives successively, as the Apostle speaketh of at one and the same time. If he will needs marrie again after his first wife is dead, he is no longer called *Papa*, but *Religiosus*, or *Priest quondam*. This maketh the Priests to make much of their wives, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the Priest, their manner is not to pay him any tenth

of

of corn, or ought else; but he must stand at the devotion of the people of his parish, and make up the incomes towards his maintenance, so well as he can, by offerings, sacrifices, marriages, burials, dirges, and prayers for the dead and the living (which they call *Melitus*). For besides their publick service within their Churches, their manner is for every private man to have a prayer said for him by the Priest, upon any occasion of businesse whatsoever, whether he ride, go, sail, plough, or whatsoever else he doth. Which is not framed according to the occasion of his businesse, but at randome, being some of their ordinary and usuall Church prayers. And this is thought to be more holy and effectual, if it be repeated by the Priests mouth, rather than by his own. They have a custom besides to solemnize the Saints day that is patronne to their Church, once every year, what time all their neighbours of their countrey and parishes about come in to have prayers said to that Saint for themselves, and their friends, and to make an offering

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ing to the Priest for his pains. This offering may yield them some ten pounds a year, more or lesse, as the patrone or Saint of that Church is of credit, and estimation among them. The manner is on this day ( which they keep anniversarie ) for the priest to hire divers of his neighbour-priests to help him, as having more dishes to dresse for the Saint, then he can well turn his hand unto. They use besides to visit their parishioners houses, with holy water, and perfume, commonly once a quarter: and so having sprinkled and becned the good man and his wife, with the rest of their household, and household-stuff, they receive some devotion more or lesse, as the man is of abilitie. This and the rest laid altogether may make up for the priest towards his maintenance about thirty or forty rubbles a year, whereof he payeth the tenth part to the Bishop of the Diocesse.

The *Papa* or Priest is known by his long tufts of hair, hanging down by his ears, his gown with a broad cape, and a walking-staff in his hand.

For

For the rest of his habit, he is apparelled like the common sort. When he saith the Liturgie or service, within the Church, he hath on him his surplesse, and sometimes his cope, if the day be more solemn. They have besides their *Papae* or Priests, their *Churnapapae* (as they call them) that is, *Black Priests*: that may keep their Berthees though they be admitted Friers withall within some Monastrie. They seem to be the very same that were called Regular Priests in the Popish Church. Under the Priest is a Deacon in every Church, that doth nothing but the office of a parish-clerk. As for their *Protopapae*, or Archpriests, and their Archdeacons (that are next in election to be their *Protopapas*) they serve onely in the cathedrall Churches.

Of Friers they have an infinite rabble, farre greater then in any other countrey, where Popery is professed. Every citie, and good part of the countrey, swarmeth full of them. For they have wrought (as the Popish Friers did by their superstition and hypocrisie) that if any part of the  
Realme

Realm be better and sweeter then  
 ether, there standeth a Friery or Mo-  
 nastery dedicated to some Saint.

The number of them is so much  
 the greater, not onely for that it is  
 augmented by the superstition of the  
 country, but because the Friers life  
 is the safest from the oppressions and  
 exactions that fall upon the Com-  
 mons. Which causeth many to put  
 on the Friers weed, as the best ar-  
 mour to bear off such blows. Besides  
 such as are voluntarie, there are di-  
 vers that are forced to shier them-  
 selves Friers, upon some displeasure.  
 These are for the most part of the  
 chief Nobilitie. Divers take the Mo-  
 nasteries as a place of Sanctuary, and  
 there become Friers, to avoid some  
 punishment that they had deserved  
 by the laws of the Realm. For if he  
 get a Monastery over his head, and  
 there put on a cowl before he be at-  
 tached, it is a protection to him for  
 ever against any law, for what crime  
 soever, except it be for treason. But  
 this *Proviso* goeth withall, that no  
 man cometh there (except such as  
 are commanded by the Emperours to  
 be

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he receiveth) but he giveth them lands, or bringeth his stock with him, and putteth it into the common Treasurie. Some bring a 1000. rubbles, and some more. None is admitted under 3. or 4. hundred.

The manner of their admission is after this sort. First, the Abbot stripeth him of all his secular or ordinary apparel: Then he putteth upon him next to his skinne a white flannell shirt, with a long garment over it down to the ground, girded unto him with a broad leather belt. His uppermost garment is a weed of *Garrus*, or *Say*, for colour and fashion much like to the upper weed of a Chimney-sweeper. Then is his crown thorn a hand-breadth or more, close to the very skinne, and these or like words pronounced by the Abbot whiles he clippeth his hair, *As these hairs are clipped off, and taken from thy head, so now we take thee, and separate thee clean from the world, and worldly things, &c.* This done, he anointeth his crown with oyl, and putteth on his cowl, and so taketh him in among the Fraternitie. They vow perpetual

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petual chastity, & abstinence from flesh

Besides their lands (that are very great) they are the greatest merchants in the whole countrey, and deal for all manner of commodities. Some of their Monasteries dispend in lands 1000, or 2000 rubbles a year. There is one Abbey called *Troits*, that bath in lands and fees the summe of 100000, rubbles or marks a year. It is built in manner of a Castle, walled round about, with great ordinance planted on the wall, and containeth within it a large breadth of ground, & great varietie of building. There are of Friers within it (besides their officers, and other servants) about 700. The Emperesse that now is hath many vows to *Saint Sergius*, that is patron there, to intreat him to make her fruitfull, as having no children by the Emperour her husband. Lightly every year she goeth on pilgrimage to him from the *Mosko* on foot, about 80. English miles, with 5. or 6000. women attending on her, all in blue liveries, & 4000. souldiers for her guard. But *S. Sergius* hath not yet heard her prayers, though (they say) he hath a speciall gift and faculty that way.



What learning there is among their Friers, may be known by their Bishops, that are the choice men out of all their monasteries. I talked with one of them at the Citie of *Volgda*, where (to trie his skill) I offered him a *Russe* Testament, and turned him to the first Chapter of *S. Matthews* Gospel, where he began to reade in very good order. I asked him first what part of Scripture it was, that he had read? he answered that he could not well tell. How many Evangelists there were in the new Testament? He said, he knew not. How many Apostles there were? He thought there were twelve. How he should be saved? Whereunto he answered me with a piece of *Russe* doctrine, that he knew not whether he should be saved or no: but if God would *Posballeuate* him, or gratifie him so much, as to save him, so it was, he would be glad of it; if not, what remedie. I asked him, why he chose himself a Frier? He answered, because he would eat his bread with peace. This is the learning of the Friers of *Russia*, which though it be  
not

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not to be measured by one, yet partly it may be guessed by the ignorance of this man, what is in the rest.

They have also many Nunneries, whereof some may admit none but Noblemens widows, and daughters, when the Emperour meaneth to keep them unmarried, from continuing the bloud or stock which he would have extinguished. To speak of the life of their Eriers and Nunnies, it needs not to those that know the hypocritic & uncleannesse of that Cloyster-brood. The *Ruse* himself (though otherwise addicted to all superstition) speaketh so foully of it, that it must needs gain silence of any modest man.

Besides these, they have certain *Eremites*, (whom they call *Holy men*) that are like to those *Gymnosophists* for their life and behaviour, though farre unlike for their knowledge and learning. They use to go stark naked, save a clout about their middle, with their hair hanging long, and wildly about their shoulders, and many of them with an iron roller or chain about their necks or mids, even

in the very extremities of winter. These they take as Prophets, and men of great holiness, giving them a liberty to speak what they list, without any controlment, though it be of the very highest himself. So that if he reprove any openly, in what sort soever, they answer nothing, but that it is *Paganum*, that is, for their sins. And if any of them take some piece of sale-ware from any mans shop, as he passeth by, to give where he list, he thinketh himself much beloved of God, and much beholding to the holy man for taking it in that sort.

Of this kind, there are not many, because it is a very hard and cold profession to go naked in Russia, specially in Winter. Among other at this time they have one at *Moscow*, that walketh naked about the streets, and inveigleth commonly against the state and government, especially against the *Czar*, who are thought at this time to be great oppressours of that Common-wealth. Another there was that died not many years ago (whom they called *Bafilio*)

*lea*) that would take upon him to re-  
 prove the old Emperour for all his  
 crueltie & oppressions done towards  
 his people. His bodie they have  
 translated of late into a sumptuous  
 Church, near the Emperours house  
 in *Mosko*, and have canonized him  
 for a Saint. Many miracles he doth  
 there (for so the Friars make the  
 people to believe) and many offer-  
 ings are made unto him, not onely  
 by the people, but by the chief Nobil-  
 itie, and the Emperour, and Em-  
 presse themselves, which visit that  
 Church with great devotion. But this  
 last year, at my being at *Mosko*, this  
 Saint had ill luck in working his mi-  
 racles. For a lame man that had his  
 limbs restored (as it was pretended  
 by him) was charged by a woman  
 that was familiar with him (being  
 then fallen out) that he halted but in  
 the day time, and could leap merrily  
 when he came home at night. And  
 that he had intended this matter six  
 years before. Now he is put into a  
 Monasterie, and there railleth upon  
 the Friars, that hired him to have  
 this counterfeit miracle practised up-

on him. Besides this disgrace, a little before my coming from thence, there were eight slain within his Church by fire in a thunder: Which caused his bells (that were tingling before all day and night long as in triumph of the miracles wrought by *Basileo* their Saint) to ring somewhat softer, and hath wrought no little discredit to this miracle-worker. There was another of great account at *Plesko* (called *Nicola* of *Plesko*) that did much good, when this Emperours father came to sack the town, upon suspicion of their revolting and rebellion against him. The Emperour, after he had saluted the *Eremite* at his lodging, sent him a reward. And the *Holy man*, to requite the Emperour, sent him a piece of raw flesh, being then their Lent time. Which the Emperour seeing, bid one to tell him that he marvelled that the *Holy man* would offer him flesh to eat in the Lent, when it was forbidden by order of holy Church. And doth *Evasko* (which is as much to say, as Jack) think (quoth *Nicola*) that it is unlawfull to eat a piece of beasts flesh.

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in Lent, and not to eat up so much mans flesh as he hath done already? So threatening the Emperour with a prophesie of some hard adventure to come upon him, except he left murdering of his people, and departed the town, he saved a great many mens lives at that time.

This maketh the people to like very well of them, because they are as *Pasquils*, to note their great mens faults, that no man else dare speak of. Yet it falleth out sometime that for this rude libertie, which they take upon them, after a counterfeite manner, by imitation of Prophets, they are made away in secret, as was one or two of them in the last Emperours time, for being overbold in speaking against his government.

*Of their Liturgie or form of Church-service, and their manner of administering the Sacraments.*

### CHAP. XXII.

**T**Heir morning service they call *Zaurana*, that is, matins. It is done

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done in this order. The Priest entereth into the Church with his Deacon following him. And when he is come to the middle of the Church, he be-  
ginneth to say with a loud voice, *Blas-  
lavay Vladika* ( that is ) *Blesse us  
heavenly Passour*, meaning of Christ.  
Then he addeth, *In the name of the  
Father, and of the Sonne, and of the  
holy Ghost, one very God in Trinitie:*  
and *Aspody Pomeluy*, or, *Lord have  
mercy upon us, Lord have mercy upon  
us, Lord have mercy upon us*, repeated  
three times. This done, he marcheth  
on towards the Chancel, or *Sanctum  
Sanctorum* ( as they use to call it ) and  
so entrech into the *Scharfuey Dwere*,  
or the heavenly doore, which no man  
may enter into but the Priest onely.  
Where standing at the altar or table  
( set near to the upper wall of the  
chancell ) he saith the Lords prayer,  
and then again *Aspody Pomeluy*, or  
*Lord have mercie upon us, Lord have  
mercie upon us, &c.* pronounced  
twelve times. Then, *Praised be the  
Trinitie, the Father, Sonne, and holy  
Ghost, for ever and ever.* Whetero  
the Deacons, and people say, *Amen.*

Next after the Priest addeth the Psalmes for that day, and beginneth with *O come let us worship, and fall down before the Lord, &c.* and therewithall himself with the Deacons, and people, all turn themselves towards their Idols or Images that hang on the wall, and crossing themselves, bow down three times, knocking their heads to the very ground. After this, he readeth the ten commandments, and *Athanasius Creed* out of the Service book.

This being done, the Deacon that standeth without the heavenly doore or chancell readeth a piece of a Legend out of a written book (for they have it not in print) of some Saints life, miracles, &c. This is divided into many parts, for every day in the year, and is read by them with a plain singing note, not unlike to the Popish tune when they sung their Gospels. After all this (which reacheth to an houre and an half, or two houres of length) he addeth certain set Collects or prayers upon that which he hath read out of the Legend before: and so endeth his Service. All this while



while stand burning before their Idols a great many of wax candles (whereof some are of the bignesse of a mans wast) vowed, or enjoyned by penance upon the people of the parish.

About 9. of the clock in the morning, they have another service, called *Obeidna* ( or *Compline* ) much after the order of the Popish Service that bare that name. If it be some high or Festivall day, they furnish their Service beside, with, *Blessed be the Lord God of Israel, &c.* and, *we praise thee O God, &c.* sung with a more solemn and curious note.

Their Evening service is called *Ve-cher-na*, where the Priest beginneth with *Blaslavey Uladika*, as he did in the morning, and with Psalmes appointed for the *Vecher-na*. Which being read, he singeth, *My son! doth magnifie the Lord, &c.* And then the Priest, Deacons, and people, all with one voice sing, *Aspody pomeluy*, or *Lord have mercy upon us*, thirty times together. Whereunto the boyes that are in the Church answer all with one voice, rowling it up so fast as

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their lips can go, *Verii, Verii, Verii, Verii*, or *Praise, Praise, Praise, &c.* thirty times together, with a very strange noise. Then is read by the Priest, and upon the holydayes sung, the first Psalm, *Blessed is the man, &c.* And in the end of it is added *Alleluia* repeated ten times. The next in order is some part of the Gospel read by the Priest, which he endeth with *Alleluia* repeated three times. And so having said a collect in remembrance of the Saint of that day, he endeth his evening service. All this while the Priest standeth above at the altar or high table, within the Chancel, or *Sanctum Sanctorum*, whence he never moveth all the service time. The Deacon or Deacons (which are many in their cathedrall Churches) stand without the chancel by the *Sebarsuey dwere*, or heavenly doore: for within they may not be seen all the service time, though otherwise their office is to sweep, and keep it, and to set up the wax candles before their Idols. The people stand together the whole service time in the body of the Church, and

and some in the Church porch; for pew or seat they have none within their Churches.

The Sacrament of baptisme they administer after this manner: The child is brought unto the Church, and this is done within eight dayes after it is born. If it be the child of some Nobleman, it is brought with great pomp in a rich sled or wagon, with chairs and cushions of cloth of gold, and such like sumptuous shew of their best furniture. When they are come to the Church, the Priest standeth readie to receive the child within the church-porch, with his tub of water by him. And then beginneth to declare unto them that they have brought a little Infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certain set form out of his book, what their dutie is in bringing up the child after he is baptized, *viz.* That he must be taught to know God, and Christ the Saviour. And because God is of great Majestie, and we must not presume to come unto him without Media-

tours ( as the manner is when we make any suit to an Emperour, or great Prince ) therefore they must teach him what Saints are the best and cheif mediators, &c. This done, he commandeth the devil in the name of God after a conjuring manner to come out of the water: and so after certain prayers he plungeth the child thrise over head and ears. For this they hold to be a poine necessary, that no part of the child be undipped in the water.

The words that bear with them the form of baptisme uttered by the Priest, when he dippeth in the child, are the very same that are prescribed in the Gospel, and used by us, viz. *In the name of the Father, and of the Sonne, and of the Ghost.* For that they should alter the form of the words, and say *by the holy Ghost* ( as I have heard that they did ) following certain hereticks of the Greek church, I found to be untrue, as well by report of them that have been often at their baptisments, as by their book of *Liturgie* it self, wherein the order of baptisme is precisely set down.

When

When the child is baptized, the Priest layeth oyl and salt tempered together upon the forehead, and both sides of his face, and then upon his mouth, drawing it along with his finger over the childs lips (as did the Popish priests) saying withall certain prayers to this effect, that God will make him a good Christian, &c. all this is done in the Church-porch. Then is the child (as being now made a Christian, and meet to be received within the Church doore) carried into the Church, the Priest going before, and there he is presented to the chief Idol of the Church, being laid on a cushion before the feet of the image, by it (as by the mediator) to be commended unto God. If the child be sick or weak (specially in the winter) they use to make the water lukewarm. After baptisme the manner is to cut off the hair from the childs head, and having wrapped it within a piece of wax to lay up as a relique or monument in a secret place of the church.

This is the manner of their baptism, which they account to be the

best and perfectest form : As they do all other parts of their religion, received ( as they say ) by tradition from the best Church, meaning the Greek. And therefore they will take great pains to make a proselyte or convert either of an infidell, or of a forein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life with condition to be baptized. And yet they perswade very few of them to redeem their life so, because of the naturall hatred the *Tartar* beareth to the *Russe* and the opinion he hath of his falsehood and injustice. The year after *Mosko* was fired by the *Chrim Tartar* there was taken a *Divoyrmorsey*, one of the chief of that exploit with 300. *Tartars* more: who had all their lives offered them, if they would be baptized after the *Russe* manner. Which they refused all to do, with many reproches against those that perswaded them. And so being carried to the river *Mosko* (that runneth through the citie) they were all baptized after a violent manner, being thrust

thrust down with a knock on the head into the water, through an hole made in the ice for that purpose. Of *Lieflanders* that are captives, there are many that take on them this second *Russe* baptisme to get more libertie, and somewhat besides towards their living, which the Emperour ordinarily useth to give them.

Of Englishmen since they frequented the countrey there was never any found that so much forgot God, his faith, and countrey, as that he would be content to be baptized *Russe*, for any respect of fear, preferment or other means whatsoever, save onely *Richard Relph*, that following before an ungodly trade by keeping a *Caback* (against the order of the countrey) and being put off from that trade, and spoiled by the Emperours officers of that which he had, entred himself this last year into the *Russe* profession, and so was rebaptized, living now as much an idolatour, as before he was a riotour, and unthriftie person.

Such as thus receive the *Russe* baptisme are first carried into some Monasterie

nasterie to be instructed there in the doctrine and ceremonies of the Church. Where they use these ceremonies: First, they put him into a new and fresh suit of apparell, made after the *Russe* fashion, and set a coronet or ( in Summer ) a garland upon his head. Then they anoint his head with oyl, and put a wax candle light into his hand, and so pray over him foure times a day, the space of seven dayes. All this while he is to abstain from flesh, and white meats. The seven dayes being ended, he is purified and washed in a bath-stove, and so the eighth day he is brought into the Church, where he is taught by the Priors how to behave himself in presence of their idols, by ducking down, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the *Russe* religion.

The Sacrament of the Lords supper they receive but once a year, in their great Lent time, a little before Easter. Three at the most are admitted at one time, and never above. The manner of their communicating  
is



is thus: First they confesse themselves of all their finnes to the Priest, whom they call their ghostly father. Then they come to the Church, and are called up to the Communion table, that standeth like an altar, a little removed from the upper end of the Church, after the Dutch manner. Here first they are asked of the Priest whether they be clean or no, that is, whether they have never a sinne behind that they left unconfessed. If they answer, *No*, they are taken to the table. Where the Priest be- ginnoeth with certain usuall prayers, the communicants standing in the meanwhile with their arms folded one within another, like penitentiaries or mourners. When these prayers are ended, the Priest taketh a spoon, and filleth it full of claret wine, then he putteth into it a small piece of bread, and tempereth them both together, and so delivereth them in the spoon to the Communicants that stand in order, speaking the usuall words of the Sacrament, *Eat this,* &c. *Drink thou,* &c. both at one time without any pause.

After

After that he delivereth them again bread by it self, and then wine carded together with a little warm water, to represent bloud more rightly ( as they they think ) and the water withall , that flowed out of the side of Christ. Whiles this is in doing the communicants unfold their arms, and then folding them again, follow the Priest thrice round about the communion table, and so return to their places again. Where having said certain other prayers, he dismisseth the communicants, with charge to be merry, and chear up themselves for the seven dayes next followings which being ended , he enjoyneth them to fast for it as long time after, which they use to observe with very great devotion , eating nothing else but bread and salt , except a little cabbage, and some other herb or root, with water or quasse mead for their drink.

This is their manner of administering the Sacraments. Wherein what they differ from the institution of Christ, and what ceremonies they have added of their own, or rather borrowed

*The doctrine of the, &c.* 231

borrowed of the Greeks, may easily be noted,

*Of the doctrine of the Russe Church, and what errors it holdeth.*

CHAP. XVIII.

**T**Heir chiefeft errors in matter of faith I find to be these: First, concerning the word of God it self they will not read publicly certain books of the Canonick Scripture, as the books of *Moses*, specially the foure last, *Exodus*, *Leviticus*, *Numeri*, and *Deuteronomie*, which they say are all made disauthenticke, and put out of use by the coming of Christ, as not able to discern the difference betwixt the morall, and the ceremoniall law. The books of the prophets they allow of, but reade them not publicly in their churches for the same reason, because they were but directours unto Christ, and proper (as they say) to the nation of the Jews. Onely the book of *Psalmes* they have in great estimation, and sing

sing and say them dayly in their Churches. Of the new Testament they allow and read all, except the *Revelation*: which therefore they read not (though they allow it) because they understand it not, neither have the like occasion to know the fulfilling of the prophecies contained within it, concerning especially the apostasie of the Antichristian church, as have the Western Churches. Notwithstanding they have had their Antichrists of the Greek Church, and may find their own falling off, and the punishments for it by the Turkish invasion in the prophecies of that book.

Secondly (which is the fountain of the rest of all their corruptions both in doctrine and ceremonies) they hold with the Papists, that their *Church Traditions* are of equall authoritie with the written word of God. Wherein they preferre themselves before other Churches, affirming that they have the true and right traditions delivered by the Apostles to the Greek Church, and so unto them.

3. That the Church ( meaning the Greek, and specially the Patriarch and his Synod, as the head of the rest ) have a soveraigne authoritie to interpret the Scripture, and that all are bound to hold that interpretation as sound and authentick.

4. Concerning the divine nature and the three persons in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne.

5. About the office of Christ they hold many foul errours, and the same almost as doth the Popish church: namely, that he is the sole mediator of redemption, but not of intercession. Their chief reason ( if they be talked withall ) for defence of this errour is that unapt and foolish comparison betwixt God and a Monarch or Prince of this world, that must be sued unto by Mediatours about him: wherein they give speciall preferment to some above others, as to the blessed Virgin, whom they call *Precheste*, or undefiled, and S. *Nicolas*, whom they call *Sobra pamesnick*, or the *Speedy helper*, and say that he hath

300. angels of the chiefeſt appointed by God to attend upon him. This hath brought them to an horrible exceſſe of idolatry, after the groſſeſt and prophaneſt manner, giving unto their images all religious worſhip of prayer, thanksgiving, offerings, and adoration, with proſtrating and knocking their heads to the ground before them, as to God himſelf. Which becauſe they do to the picture, not to the portraiture of the Saint, they ſay they worſhip not an idol, but the Saint in his image, and ſo offend not God, forgetting the commandment of God, that forbiddeth to make the image or likenefſe of any thing, for any religious worſhip or uſe whatſoever. Their church-walls are very full of them, richly hanged and ſet forth with pearl and ſtone upon the ſmooth table. Though ſome alſo they have embossed, that ſtick from the board almoſt an inch outwards. They call them *Chudovodites*, or their miracle-workers: and when they provide them to ſet up in their Churches, in no caſe they may ſay that they have bought the image, but

but exchanged money for it.

6. For the means of justification, they agree with the Papists, that it is not by faith onely apprehending Christ, but by their works also; and that *Opus operatum*, or the work for the work sake, must needs please God. And therefore they are all in their numbers of prayers, fasts, vows, and offerings to saints, alms-deeds, crossings and such like, and carrie their numbring beads about with them continually, as well the Emperour and his Nobilitie as the common people, not onely in the Church, but in all other publick places, specially at any set or solemn meeting, as in their fasts, law courts, common consultations, entertainment of Ambassadors, and such like.

7. They say with the Papists that no man can be assured of his salvation till the last sentence be passed at the day of judgement.

8. They use auricular confession, and think that they are purged by the very action from so many sinnes as they confesse by name and in particular to the Priest.

9. They

9. They hold three Sacraments, of *Baptisme*, the *Lords supper*, and the *last anoyling*, or *unction*. Yet concerning their Sacrament of extreme unction, they hold it not so necessary to salvation as they do baptisme, but think it a great curse and punishment of God if any die without it.

10. They think there is a necessity of baptisme, and that all are condemned that die without it.

11. They rebaptize as many Christians (not being of the Greek church) as they convert to their *Rasse* profession, because they are divided from the true church, which is the Greek, as they say.

12. They make a difference of meats and drinks, accounting the use of one to be more holy then of another. And therefore in their set fasts they forbear to eat flesh and whitomeats (as we call them) after the manner of the Popish superstition: which they observe so strictly, and with such blind devotion, as that they will rather die then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sicknesse.

13, They



13. They hold marriage to be unlawfull for all the Clergie men, except the priests onely, and for them also after the first wife, as was said before. Neither do they well allow of it in Lay-men after the second marriage. Which is a pretence now used against the Emperours onely brother, a child of six years old, who therefore is not prayed for in their Churches (as their manner is otherwise for the Princes bloud) because he was born of the sixth marriage, and so not legitimate. This charge was given to the priests by the Emperour himself, by procurement of the *Godonoes*: who make him believe that it is a good pollicie to turn away the liking of the people from the next successour.

Many other false opinions they have in matter of religion. But these are the chief, which they hold partly by means of their traditions (which they have received from the Greek Church) but specially by ignorance of the holy Scriptures. Which notwithstanding they have in the *Polonian* tongue, (that is all one with theirs

theirs some few words excepted ) yet few of them read them with that godly care which they ought to do : neither have they ( if they would ) books sufficient of the old and new Testament for the common people, but of their Liturgie onely, or book of common service, whereof there are great numbers.

All this mischief cometh from the Clergie, who being ignorant and godlesse themselves, are very wary to keep the people likewise in their ignorance and blindness, for their living and bellies sake ; partly also from the manner of government settled among which the Emperours ( whom it specially behoveth ) list not to have changed by any innovation, but to retain that religion that best agreeth with it. Which notwithstanding it is not to be doubted, but that having the word of God in some sort ( though without the ordinary means to attain to a true sense and understanding of it ) God hath also his number among them. As may partly appear by that, which a *Russe* at *Mosko* said in secret to one of my servants

servants, speaking against their images and other superstitions, That God had given unto England light to day, and might give it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could hear of none; save a few years since against one man and his wife, who were kept in a close prison the space of 28 years; till they were overgrown into a deformed fashion, for their hair, nails, colour of countenance, and such like, and in the end were burned at *Maske*, in a small house set on fire. The cause was kept secret; but like it was for some part of truth in matter of religion; though the people were made to believe by the Priests and Friars, that they held some great and damnable heresie.

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Of

*Of the manner of solemnizing  
their Marriages.*

CHAP. XXIV.

**T**He manner of making and solemnizing their marriages is different from the manner of other countries. The man ( though he never saw the woman before ) is not permitted to have any sight of her all the time of his woing, which he doth not by himself, but by his mother or some other ancient woman of his kinne ( aswell by the parents as by the parties themselves, for without the knowledge and consent of the parents, the contract is not lawfull ) the fathers on both sides, or such as are to them in stead of fathers, with other chief friends, having a meeting and conference about the dowrie, which is commonly very large, after the abilitie of the parents: so that you shall have a market man ( as they call them ) give a 1000. rubbels or more with his daughter.

As for the man it is never required of him, nor standeth with their custom

come to make any joynter in recompence of the dowrie. But in case he have a child by his wife, she enjoyeth a third deal after his decease. If he have two children by her or more, she is to have a courtesie more, at the discretion of the husband. If the husband depart without issue by his wife, she is returned home to her friends without any thing at all, save onely her dowrie, if the husband leave so much behind him in goods. When the agreement is made concerning the dowrie, they signe bonds one to the other, as well for the paiment of the dowrie, as the performing of the marriage by a certain day. If the woman were never married before, her father and friends are bound besides to assure her a maiden. Which breedeth many brabbles and quarrels at Law, if the man take any conceit concerning the behaviour and honesty of his wife,

Thus the contract being made, the parties begin to send tokens the one to the other, the woman first, then afterwards the man, but yet see not one another till the marriage be

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solemnized. On the eve before the marriage day the bride is carried in a *Collinago*, or coach, or in a fledge (if it be winter) to the bridegroom's house, with her marriage-apparel and bedsted with her, which they are to lie in. For this is ever provided by the Bride, and is commonly very fair, with much cost bestowed upon it. Here she is accompanied all that night by her mother, and other women, but not welcomed, nor once seen by the Bridegroom himself.

When the time is come to have the marriage solemnized, the Bride hath put upon her a kind of hood, made of fine knitwork, or lawn, that covereth her head and all her body down to the middle; and so accompanied with her friends, and the bridegroom with his, they go to Church all on horseback, though the Church be near hand, and themselves but of very mean degree. The words of contract, and other ceremonies in solemnizing the marriage, are much after the order, and with the same words that are used with us, with a ring also given to the Bride.

Which

Which being put on, and the words of contract pronounced, the Brides hand is delivered into the hand of the Bridegroom, which standeth all this while on the one side of the altar or table, and the Bride on the other. So the marriage knot being knit by the Priest, the Bride cometh to the Bridegroom (standing at the end of the altar or table) and falleth down at his feet, knocking her head upon his shoe, in token of her subjection and obedience. And the Bridegroom again casteth the lap of his gown or upper garment over the Bride, in token of his durie to protect, and cherish her.

Then the Bridegroom and Bride standing both together at the tables end, cometh first the father, and the other friends of the Bride, & bow themselves down low to the Bridegroom; and so likewise his friends bow themselves to the Bride, in token of affinity and love ever after betwixt the two kindreds. And withall, the father of the Bridegroom offereth to the Priest a loaf of bread, who delivereth it straight again to the father, and

other friends of the Bride, with attestation before God and their idols, that he deliver the dowrie wholly and truly at the day appointed, and hold love ever after, one kindred with another. Whereupon they break the loaf into pieces, and eat of it, to testifie their true and sincere meanings for performing of that charge, and thenceforth to become as grains of one loaf, or men of one table.

These ceremonies being ended, the Bridegroom taketh the Bride by the hand, and so they go on together with their friends after them, towards the Church porch, where meet them certain with pots and cups in their hands, with mead and *Russe* wine: whereof the Bridegroom taketh first a chark or little cup full in his hand, and drinketh to the Bride, who opening her hood or veil below, and putting the cup to her mouth underneath it (for being seen of the Bridegroom) pledgeth him again. Thus returning al together from the Church, the Bridegroom goeth not home to his own, but to his fathers house, and she likewise to hers, where either certain



*of their Marriages.* 245

retain their friends apart. At the entering into the house, they use to fling corn out of the windows, upon the Bridegroom and Bride, in token of plentie, and fruitfullnesse to be with them ever after.

When the Evening is come, the Bride is brought to the Bridegrooms fathers house, and there lodgeth that night, with her veil or cover still over her head. All that night she may not speak one word (for that charge she receiveth by tradition from her mother, & other matrons her friends) that the Bridegroom must neither heare, nor see her, till the day after the marriage. Neither three dayes after may she be heard to speak, save certain few words at the table, in a set form, with great manners, and reverence to the Bridegroom. If she behave herself otherwise, it is a great prejudice to her credit, and life ever after; and will highly be disliked of the Bridegroom himself.

After the third day they depart to their own, and make a feast to both their friends together. The marriage day, and the whole time of their fe-

stivall, the Bridegroom hath the honour to be called *Moloday Knez*, or young Duke, and the Bride *Moloday Knezay*, or young Dutcheffe.

In living with their wives, they shew themselves to be but of a barbarous condition, using them as servants, rather then wives; except the Noble-women, which are, or seem to be of more estimation with their husbands then the rest of meaner sort. They have this foul abuse, contrary to good order and the word of God it self, that upon dislike of his wife, or other cause whatsoever the man may go into a Monasterie, and shier himself a Frier, by pretence of devotion, and so leave his wife to shift for herself so well as she can.

*Of the other Ceremonies of  
the Russe Church.*

CHAP. XXV.

THE other ceremonies of their Church are many in number, especially, the abuse about the signe of the Crosse, which they set up in their

their high-ways, in the tops of their Churches, and in every doore of their houses, signing themselves continually with it on their foreheads and breasts, with great devotion, as they will seem by their outward gesture. Which were lesse offence, if they gave not withall that religious reverence and worship unto it which is due to God onely, and used the dumbe shew and signing of it instead of thanksgiving, and of all other duties which they ow unto God. When they rise in the morning, they go commonly in the sight of some steeple that hath a crosse on the top, and so bowing themselves towards the crosse, signe themselves withall on their foreheads and breasts. And this is their thanksgiving to God for their nights rest, without any word speaking, except peradventure they say, *Aspody Pome-luy*, or, *Lord have mercie upon us*. When they sit down to meat, and rise again from it, the thanksgiving to God is the crossing of their foreheads and breasts, except it be some few that adde peradventure a word or two of some ordinarie prayer, im-

pertinent to that purpose. When they are to give an oath for the deciding of any controversie at Law, they do it by swearing by the Crosse, and kissing the feet of it, making it as God, whose name onely is to be used in such triall of justice. When they enter into any house (where ever there is an idol hanging on the wall) they signe themselves with the crosse, and bow themselves to it. When they begin any work, be it little or much, they arm themselves first with the signe of the crosse. And this commonly is all their prayer to God for good speed of their businesse. And thus they serve God with crosses, after a trosse and vain manner, not understanding what the crosse of Christ is, nor the power of it. And yet they think all strangers Christians to be no better then Turks in comparison of themselves (and so they will say) because they bow not themselves, when they meet with the crosse, nor signe themselves with it, as the *Russe* manner is.

They have holy water in like use and estimation as the Popish Church hath

hath. But herein they exceed them, in that they do not onely ha'llo w their holy water stocks, and tubs full of water, but all the rivers of the country once every year. At *Mosko* it is done with great pomp and solemnity, the Emperour himself being present at it, with all his Nobility marching through the streets towards the river of *Moskua*, in manner of procession, in this order as followeth. First go two Deacons, with banners in their hands, the one of *Precheffe* (or our Ladie) the other of *S. Michael*, fighting with the dragon. Then follow after the rest of the Deacons and the priests of *Mosko*, two and two in a ranck, with copes on their backs, and their idols at their breasts, carried with girdles or slings, made fast about their necks. Next the priests come their Bishops in their pontificalibus; then, the Friers, Monks, and Abbots; and after, the Patriarch in rich attire, with a ball or sphere on the top of his mitre, to signify his universalitie over that Church: Last cometh the Emperour with all his nobility. The whole train

is of a mile long, or more. When they are come to the river, a great hole is made in the yce, where the market is kept, of a rod and a half broad, with a stage round about it to keep off the presse. Then beginneth the Patriarch to say certain prayers, and conjureth the devil to come out of the water: and so casting in salt, and censing it with frankincense, maketh the whole river to become holy water. The morning before all the people of *Moskwa* use to make crosses of chalk over every doore, and window of their houses, lest the devil being conjured out of the water should flie into their houses.

When the ceremonies are ended, you shall see the black guard of the Emperours house, and then the rest of the town, with their pails and buckets, to take of the hallowed water for drink, and other uses. You shall also see the women dip in their children over head and ears, & many men and women leap into it, some naked, some with their clothes on. when some man would think his finger would frieze off, if he should but dip

dip it into the water. When the men have done, they bring their horse to the river, to drink of the sanctified water, and so make them as holy as a horse. Their set day for this solemn action of hallowing their rivers, is that we call *Twelfeday*. The like is done by other Bishops, in all parts of the Realm.

Their mannor is also to give it to their sick, in their greatest extremity, thinking that it will either recover them, or sacrifice them to God. Whereby they kill many, through their unreasonable superstition, as did the *Lord Boris* his onely sonne, at my being at the *Maske*, whom he killed (as was said by the physicians) by pouring into him cold holy water, and presenting him naked into the Church to their Saint *Bafko*, in the cold of the Winter in an extremie of sicknesse.

They have an image of Christ, which they call *Neruebi* (which signifieth as much as *Made without hands*) for so their priests and superstition withall perswadeth them it was. This in their processions they carry

carrie about with them on high upon a pole, enclosed within a pix, made like a lanthorn, and do reverence to it as to a great mysterie.

At every brewing, their manner is likewise to bring a dish of their wort to the Priest within the Church, which being hallowed by him is poured into the brewing, and so giveth it such a virtue, as when they drink of it they are seldome sober. The like they do with the first fruits of their corn in Harvest.

They have another ceremonie on Palm Sunday, of ancient tradition, what time the Patriarch rideth through the *Mosko* the Emperour himself holding his horse bridle, and the people crying *Hosanna*, and spreading their upper garments under his horse feet. The Emperour hath of the Patriarch for his good service of that day 200. rubbels of standing pension. Another pageant they have much like to this, the week before the nativitie of Christ, when every Bishop in his Cathedrall Church setteth forth a shew of the three children in the Oven, where the



the Angel is made to come flying from the roof of the Church with great admiration of the lookers on, and many terrible flashes of fire are made with rosen and gun-powder by the *Chaldeans* (as they call them) that run about the town all the twelve dayes, disguised in their players coats, and make much good sport for the honour of the Bishops pageant. At the *Mosko* the Emperour himself, and the Empreffe never fail to be at it, though it be but the same matter plaid every year, without any new invention at all.

Besides their fasts on Wednesdayes and Fridayes throughout the whole year (the one because they say Christ was sold on the Wednesday, the other because he suffered on the Friday) they have foure great Fasts or Lents every year. The first (which they call their great Lent) is at the same time with ours. The second, about Midsummer. The third, in Harvest time. The fourth, about Hallontide: which they keep not of policie, but of mere superstition. In their great Lent for the first week they

they eat nothing but bread and salt, and drink nothing but water, neither meddle with any matter of their vocation, but intend their starving and fasting onely. They have also 3. *Vigils* or *Wakes* in their great Lent, which they call *Stolmas*, and the last Friday their great *Vigil*, as they call it, what time the whole parish must be present in the Church, and watch from nine a clock in the Evening till six in the morning, all the while standing, save when they fall down and knock their heads to their idols, which must be an hundred and seventie times just through the whole night.

About their burials also they have many superstitious and profane ceremonies, as putting within the finger of the corps a letter to Saint *Nicholas*, whom they make their chief mediatur, and as it were the porter of heaven gates, as the Papists do their *Peter*.

In Winter time, when all is covered with snow, and the ground so hard frozen, as that no spade nor pikeaxe can enter, their manner is

not to burie their dead, but to keep the bodies (so many as die all the Winter time) in an house, in the suburbs, or out parts of the town, which they call *Bolsedom*, that is, *Gods house*, where the dead bodies are piled up together likt billets on a wood-stack, as hard with the frost as a very stone, till the Springtide come, and resolvethe the frost, what time every man taketh his dead friend, and committeth him to the ground.

They have besides their years and moneths minds for their friends departed; what time they have prayers said over the grave by the Priest, who hath a penie ordinary for his pains. When any dieth, they have ordinary women mourners, that come to lament for the dead partie, and stand howling over the bodie, after a profane and heathenish manner (sometimes in the house, sometimes bringing the bodie into the backside) asking him what he wanted, and what he meant to die. They burie their dead, as the partie used to go, with coat, hose, boots, hat, and the rest of his apparel.

Many

Many other vain and superstitious ceremonies they have, which were long and tedious to report. By these it may appear how farre they are fallen from the true knowledge and practice of Christian religion, having exchanged the word of God for their vain traditions, and brought all to externall and ridiculous ceremonies, without any regard of spirit and truth, which God requirerh in his true worship.

*Of the Emperours domestick,  
or private behaviour.*

CHAP. XXVI.

**T**He Emperours private behaviour, so much as may be, or is meet to be known, is after this manner. He riseth commonly about 4. a clock in the morning. After his apparelling and washing, in cometh his ghostly father or priest of his chamber, which is named in their tongue, *Otetz Dubouna*, with his crosse in his hand, wherewith he blesseth him, laying it first on his forehead, then upon

upon his cheek, or sides of his face  
 and then offereth him the end of it to  
 kisse. This done, the Clerk of the  
 crosse (called *Chersby Deyack Prose-*  
*17*) bringeth into his chamber a paint-  
 ed image, representing the Saint for  
 that day. For every day with them  
 hath his severall Saint, as it were the  
 patron for that day. This he placeth  
 among the rest of his image gods,  
 wherewithall his chamber is decked,  
 as thick almost as the wall can bear,  
 with lamps and wax candles burn-  
 ing before them. They are very cost-  
 ly and gorgeously decked with pearl,  
 and precious stone. This image be-  
 ing placed before him, the Emperour  
 beginneth to crosse himself after the  
*Russe* manner, first on the forehead,  
 then on both sides of his breast, with  
*Aspody Pomeluy, Pomeluy mena hospa-*  
*dy, sacroy mena gresnick Sybodeslva:*  
 which is as much to say, as, *Help me*  
*O Lord my God, Lord comfort me, de-*  
*fend and keep me a sinner from doing*  
*evil, &c.* This he directeth towards  
 the image or Saint for that day  
 whom he nameth in his prayer, toge-  
 ther with our Ladie (whom they call  
*Precheste*)

*Precheſte*) *Saint Nicholas*, or ſome other, to whom he beareth moſt devotion, bowing himſelf proſtrate unto them, with knocking his head to the very ground. Thus he continued the ſpace of a quarter of an houre or thereabouts.

Then cometh again the ghoffly father or chamber-prieſt with a ſilver bowl full of holy water, which they call in *Ruſſe*, *Twera Voda*, and a ſprinkle of Baſill (as they call it) in his hand: and ſo all to beſprinkle firſt the image-gods, and then the Emperour. This holy water is brought freſh every day from the Monafteries, farre and near, ſent to the Emperour from the Abbot or Prior, in the name of the Saint, that is patron of that Monafterie, as a ſpeciall token of good will from him.

Theſe devotions being ended, he ſendeth in to the Empreſſe, to aſk whether ſhe hath reſted in health, &c. And after a little pauſe greet himſelf to ſalute her in a middle room betwixt both their chambers. The Empreſſe lieth apart from him, and keepeth not one chamber nor table with the

the Emperour ordinarily, save upon the eve of their Lents, or common Fasts, what time she is his ordinary guest at bed and board. After their meeting in the morning, they go together to their private Church or Chapel, where is said or sung a morning Service (called *Zautrana*) of an houre long or thereabouts. From the Church he returneth home, and sitteth him down in a great chamber, to be seen and saluted by his Nobilitie, such as are in favour about the Court. If he have to say to any of them, or they to him, then is the time. And this is ordinary, except his health, or some other occasion alter the custome.

About nine in the morning he goeth to another Church within his Castle, where is sung by Priests and Choristers the high Service (called *Obedina* or *Complin*) which commonly lasteth two houres, the Emperour in the mean time talking commonly with some of his Council, Nobilitie, or captains, which have to say to him, or he to them: And the Council likewise confere together among them.

themselves, as if they were in their councel house. This ended, he returneth home, and recreateth himself untill it be dinner time.

He is served at his table on this manner. First, every dish (as it is delivered at the dresser) is tasted by the Cook, in the presence of the high Steward, or his Deputie, and so is received by the Gentlemen wayters (called *Shi/sbey*) and by them carried up to the Emperours table, the high Steward or his Deputie going before: There it is received by the Sewer (called *Grasnoy*) who giveth a taste of every dish to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie service is about seventy, dressed somewhat grossely, with much garlick and salt, much after the Dutch manner. When he exceedeth upon some occasion of the day, or entertainment of some Ambassadour, he hath many more dishes. The service is sent up by two dishes at a time, or three at the most, that he may eat it warm, first the baked, then the rost meats, and last the broths. In his dining



dining chamber is another table, where sit the chief of his Nobilitie that are about his Court, and his ghostly father, or Chaplain. On the one side of the chamber standeth a cupboard or table of plate, very fair and rich, with a great cistern of Copper by it, full of ice and snow, wherein stand the pots that serve for that meal. The taster holdeth the cup that he drinketh in all dinner time, and delivereth it unto him with a say, when he calleth for it. The manner is to make many dishes out of the service after it is set on the table, and to send them to such Noblemen and officers as the Emperour liketh best. And this is counted a great favour and honour.

After dinner he layeth him down to rest, where commonly he taketh three houres sleep, except he employ one of the houres to bathing, or boxing. And this custome for sleeping after dinner is an ordinary matter with him, as with all the *Russes*. After his sleep, he goeth to evensong (called *Vechurna*) and thence returning, for the most part recreateth himself

himself with the Empreſſe ſill ſupper  
time, with jesters, and dwarfs, men  
and women, that tumble before him,  
and ſing many ſongs after the Ruſſi  
manner. This is his common recrea-  
tion betwixt meals, that he moſt de-  
lights in. One other ſpeciall recrea-  
tion is the fight with wild Bears,  
which are caught in pits, or nets, and  
are kept in barred cages for that pur-  
poſe, againſt the Emperour be di-  
poſed to ſee the paſtime. The fight  
with the Bear is on this ſort. The  
man is turned into a circle walled  
round about, where he is to quit him-  
ſelf ſo well as he can, for there is no  
way to ſlie out. When the Bear is  
turned looſe, he cometh upon him  
with open mouth. If at the firſt puſh  
he miſſe his aim, ſo that the Bear  
come within him, he is in great dan-  
ger. But the wild Bear, being very  
fierce, hath this qualitie, that giveth  
advantage to the Hunter; his manner  
is when he aſſaileth a man to riſe up  
right on his two hinder legs, and ſo  
to come ſering with open mouth  
upon him: And if the Hunter then  
can puſh right into the very breaſt of  
him,

him, betwixt his forelegges (as commonly he will not melle) resting the other end of their boarspear at the side of his foot, and so keeping the pike still towards the face of the Bear, he speedeth him commonly at one blow. But many times these Hunters come short, and are either slain, or miserably torn with the teeth and talents of the fierce beast. If the partie quit himself well in this fight with the Bear, he is carried to drink at the Emperours Teller doore: where he drinketh himself drunk for the honour of *Hospodare*. And this is his reward for adventuring his life, for the Emperours pleasure. To maintain this pastime the Emperour hath certain huntsmen that are appointed for that purpose to take the wild Bear. This is his recreation commonly on the holy dayes. Sometimes he spendeth his time in looking upon his goldsmiths, and jewellers, raylers, embroiderers, painters, and such like, and so goeth to his supper. When it draweth towards bed time, his priest saith certain prayers, and then the Emperour blesteth  
and

and crosseth himselfe, as in the morning, for a quarter of an houre or thereabouts, and so goeth to his bed.

The Emperour that now is (called *Theodore Iuanowich*) is for his person of a mean stature, somewhat low and grosse, of a fallow complexion, & inclining to the drop sicke, hawknosed, unsteadie in his pace by reason of some weaknesse of his limbe, heauie and unactive, yet commonly smiling almost to a laughter. For qualitie otherwise, simple and slow-witted, but very gentle, and of an easie nature, quiet, mercifull, of no martiall disposition, nor greatly apt for matter of policie, very superstitious, and infinite that way. Besides his private deuotions at home, he goeth every week commonly on pilgrimage to some Monasterie or other that is nearest hand. He is 34. years old, or thereabouts, and hath reigned almost the space of six years.

Of the Emperours private or  
household Officers.

CHAP. XXVII.

**T**He chief Officers of the Empe-  
rours household are these which  
follow. The first is the office of the  
*praefectus Comitorum*, or Master of the  
Horse. Which containeth no more  
then is expressed by the name; that  
is, to be overseer of the Horse, and  
not *magister equitum*, or Master of  
the Horsemen. For he appointeth  
other for that service, as occasion  
doth require (as before was said.) He  
that beareth that office at this time,  
is *Nicolaus Pistorius Goddae*, bro-  
ther to the Emperesse. Of Horse for  
service in his warres (besides other  
for his ordinary uses) he hath to the  
number of 10000, which are kept  
about *Mosco*.

The next is the Lord Steward of  
his household, at this time, one *Gre-  
gorius Pistorius Goddae*. The third  
is his Treasurer, that keepeth all his  
moneys, jewels, plate, &c. now call-  
ed *Gregorius Pistorius Goddae*. The  
fourth

fourth his Controller, now *Andreas Petrolowich Clesinine*. The fifth his Chamberlain. He that attendeth that office at this time, is called *Efloma Bisabroza Pastelniscbay*. The sixth his Tasters, now *Theodore Alawonowich* and *Juan Wasilowich Gondonoe*. The seventh his Harbengers, which are three Noblemen, and divers other Gentlemen that do the office under them. These are his ordinary officers, and offices of the chiefest account.

Of Gentlemen beside that wait about his chamber and person (called *Skilsey Strapsy*) there are two hundred, all Noblemens sonnes. His ordinary Guard is 2000. Hagbutters ready with their pieces charged, and their match lighted, with other necessary furniture, continually day and night; which come not within the house, but wait without in the court or yard, where the Emperour is abiding. In the night time they lodge next to his bedchamber the chief Chamberlain, with some two more of best trust about him. In the second chamber off there lodge

other

other of like account, for their trust and faithfulness. In the third chamber lie certain young Gentlemen, of these two hundred called *Shilsey Strapsey*, that take their turns by fourties every night. There are Grooms besides that watch in their course, and lie at every gate and doore of the Court called *Estopnick*.

The Hagbutters or Gunners, whereof there are two thousand (as was said before) watch about the Emperours lodging or bed-chamber by course, two hundred and fiftie every night, and two hundred and fiftie more in the Court yard, and about the Treasure-house. His court or house at the *Mosko* is made Castlewise, walled about, with great store of fair ordinance planted upon the wall, and containeth a great breadth of ground within it, with many dwelling houses, which are appointed for such as are known to be sure, and trustie to the Emperour.

*Of the private behaviour and  
qualitie of the Russe people.*

CHAP. XXVIII.

**T**He private behaviour and qualitie of the Russe people may partly be understood by that which hath been said concerning the publick state and usage of the countrey. As touching the naturall habit of their bodies, they are for the most part of a large size, and of very fleshy bodies: accounting it a grace to be somewhat grosse and barley, and therefore they nourish and spread their beards to have them long and broad. But for the most part they are very unwieldie and unactive withall. Which may be thought to come partly of the climate, and the numbness which they get by the cold in winter, and partly of their diet, that standeth most of roots, onions, garlick, cabbage, and such like things that breed grosse humours, which they use to eat alone and with their other meats.

Their diet is rather much then

riour.



*Their private behaviour* 269

nous. At their meals they begin commonly with a *Chark* or small cup of *Aqua vite* (which they call *Russe wine*) and then drink not till towards the end of their meals, taking it in largely, and altogether, with kissing one another at every pledge. And therefore after dinner there is no talking with them, but every man goeth to his bench to take his after-noon's sleep, which is as ordinary with them as their nights rest. When they exceed, and have varietie of dishes, the first are their baked meats (for rost meats they use little) and then their broaths or pottage. To drink drunk, is an ordinary matter with them every day in the week. Their common drink is *Mead*: the poorer sort use water, and a thin drink called *Quasse*, which is nothing else (as we say) but water turned out of his wits, with a little branne meashed with it.

This diet would breed in them many diseases, but that they use bath-houses or hot-houses in stead of all Physick, commonly twice or thrice every week. All the winter-time,

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and almost the whole Summer, they heat there *Peaches*, which are made like the *Germane* bathstoves, and their *Pottads* like ovens, that so warm the house; that a stranger at the first shall hardly like of it. These two extremities, specially in the winter of heat within their houses, and of extreme cold without, together with their diet, maketh them of a dark and fallow complexion, their skinnies being tanned and parched both with cold and with heat; specially the women, that for the greater part are of farre worse complexions then the men. Whereof the cause I take to be their keeping within the hot houses, and busying themselves about the heating and using of their bathstoves and peaches.

The *Russe*, because that he is used to both these extremities of heat and of cold, can bear them both a great deal more patiently then strangers can do. You shall see them sometimes (to season their bodies) come out of their bathstoves all on a froth, and fuming, as hot almost as a pig at a spit, and presently to leap into the river

They are stark naked, and so pour cold water all over their bodies, and that in the coldest of all the winter-time. The women to mend the bad hue of their skinnes use to paint their faces with white and red colours, so visibly, that every man may perceive it. Which is made no matter, because it is common, and liked well by their husbands: who make their wives and daughters an ordinary allowance to buy them colours to paint their faces withall, and delight themselves much to see them of fowl women to become such fair images. This parcheth the skin, and helpeth to deform them when their painting is off.

They apparel themselves after the Greek manner. The Nobleman's attire is on this fashion: First a *Taffia*, or little night-cap on his head, that covereth little more then his crown, commonly very rich, wrought of silk and gold thread, and set with pearl & precious stone. His head he keepeth shaven close to the very skin, except he be in some displeasure with the Emperour: Then he suffereth his hair

to grow and hang down upon his shoulders, covering his face as ugly and deformedly as he can. Over the *Taffie* he weareth a wide cap of black ffox (which they account for the best furre) with a *Tiara* or long bonnet put within it, standing up like a *Persian* or *Babylonian* hat. About his neck (which is seen all bare) is a collar set with pearl and precious stone, about three or foure fingers broad. Next over his shirt (which is curiously wrought, because he stripeth himself into it in the Summer time, while he is within the house) is a *Serpon*, or tight garment of silk, made down to the knees, buttoned before; and then a *Castan* or a close coat buttoned; and girt to him with a *Persian* girdle, whereat he hangs his knives and spoon. This commonly is of cloth of gold, and hangerh down as low as his aneles. Over that he weareth a loose garment of some rich silk, furred and faced about with some gold lace, called a *Ferris*. Another over that of chamlet, or like stoff called an *Alhaben*, sleeved and hanging low, and the cape commonly broached,

beached. And set all with pearl. When he goeth abroad, he casteth over all these (which are but sleight though they seem to be many) another garment, called an *Honoratkey*, like to the *Alkaban*, save that it is made without a collar for the neck, and this is commonly of fine cloth, or Camel hair. His buskins (which he weareth instead of hose, with linnen folles under them in stead of boot-hose) are made of a Persian leather, called *Saphian*, embroidered with pearl. His upper stocks commonly are of cloth of gold. When he goeth abroad, he mounteth on horse-back, though it be but to the next doore, which is the manner also of the *Bojarskey*, or Gentlemen.

The *Bojarskey* or Gentlemans attire is of the same fashion, but different in stuff; and yet he will have his *Cassan* or undercoat sometimes of cloth of gold, the rest of cloth, or silk.

The Noblewoman (called *Chyrs* or *Chyrs*) weareth on her head first a caul of some soft felle (which is commonly red) and over it a frontlet, called

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called *Obiosa* of white colour over  
 that her cap (made after the con-  
 fashion of cloth of gold) called  
*Shapka Zemskaya*; edged with some  
 rich furre, and set with pearl and  
 stone. Though they have of late be-  
 gun to disdain embroidering with  
 pearl about their caps, because the  
 Dyacks and some Merchants wives  
 have taken up the fashion. In their  
 ears they wear ear-rings (which they  
 call *Sargee*) of two inches or more  
 compasse, the matter of gold set with  
 Rubies, or Saphires, or some like pre-  
 cious stone. In summer they go often  
 with kerchiefs of fine white lawn, or  
 cambrick, fastned under the chinn,  
 with two long tassels pendent. The  
 kerchief spotted & set thick with rich  
 pearl. When they ride or go abroad  
 in rainie weather, they wear white  
 hats with coloured bands (called *Star-  
 pa Zemskoy*.) About their necks they  
 wear collers of three or foure fingers  
 broad, set with rich pearl and pre-  
 cious stone. Their upper garment is a  
 loose gown, called *Oporhen*, common-  
 ly of skarlet, with wide loose sleeves  
 hanging down to the ground, but

tene

ened before with great gold buttons, or at least silver and gilt, nigh as big as a walnut. Which hath hanging over it, fastned under the cap, a large broad cape of some rich furre, that hangeth down almost to the middes of their backs. Next under the *Oposken* or upper garment, they wear another, called a *Leitnick*, that is made close before with great wide sleeves, the cuff or half sleeve up to the elbows, commonly of cloth of gold, and under that a *Ferris Zemsky*, which hangeth loose buttoned throughout to the very foot. On the handwrests they wear very fair bracelets, about two fingers broad of pearl and precious stone. They go all in buskins of white, yellow, blue, or some other coloured leather, embroidered with pearl. This is the attire of the Noblewomen of *Russia*, when she maketh the best shew of herself. The Gentlewomens apparell may differ in the stuff, but is all one for the making or fashion.

As for the poore *Moufick* and his wife they go poorly clad. The man with his *Danratky*, or loose gown p  
to

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to the small of the legges, tyed together with a lace before, of course white or blue cloth, with some *Shube* or long wastcose of furre, or of sheep-skinne under it, and his furred cap, and buskins. The poorer sort of them have their *Odenrathes*, or upper garment, made of Cows hair. This is their winter habit. In the summer time commonly they wear nothing but their shirts on their backs and buskins on their legges. The woman goeth in a red or blue gown, when she maketh the best shew, and with some warm *Shube* of furre under it in the winter time. But in the summer, nothing but her two shirts (for so they call them) one over the other, whether they be within doors, or without. On their heads they wear caps of some coloured stuff, many of velvet, or of cloth of gold, but for the most part, kerchiefs. With old ear-rings of silver or some other metall, and her crosse about her neck, you shall see no *Tuffe* woman, be she wife or maid.

As touching their behaviour, and quality otherwise, they are of reasonable



sonable capacities, if they had those means that some other nations have to train up their wits in good nurture and learning. Which they might borrow of the *Polonians*, and other their neighbours, but that they refuse it of a very self pride, as accounting their own fashions to be farre the best. Partly also (as I said before) for that their manner of bringing up (void of all good learning and civil behaviour) is thought by their governments most agreeable to that State, and their manner of government. Which the people would hardly bear, if they were once civilled, and brought to more understanding of God, and good policie. This causeth the Emperours to keep out all means of making it better, and to be very warie for excluding all peregrinitie, that might alter their fashions. Which were lesse to be disliked, if it set not a print into the very minds of his people. For as themselves are very hardly and earnestly dealt withall by their chief Magistrates, and other superiours, so are they as cruell one against another, specially over their inferiours,

inferiours, and such as are under them. So that the basest and wretchedest *Christianoe* (as they call him) that stoopeth and croucheth like a dog to the Gentleman, and licketh up the dust that lieth at his feet, is an intolerable tyrant where he hath the advantage. By this means the whole Countrey is filled with rapine and murder. They make no account of the life of a man. You shall have a man robbed sometime in the very streets of their towns, if he go late in the evening, and yet no man to come forth out of his doores to rescue him, though he hear him crie out. I will not speak of the strangeness of the murders, and other cruelties committed among them, that would scarcely be believed to be done among men, specially such as professe themselves Christians.

The number of their vagrant and begging poore is almost infinite, that are so pinched with famine and extreme need, as that they begge after a violent and desperate manner, with *give me and cut me, give me and kill me*, and such like phrases. Whereby

it may be guessed what they are towards strangers, that are so unnatural and cruell towards their own. And yet it may be doubted whether is the greater, the crueltye or intemperancie that is used in that countrey. I will not speak of it, because it is so foul, and not to be named. The whole countrey overfloweth with all sinne of that kind. And no marvell, as having no law to restrain whoredomes, adulteries, and like uncleannesse of life.

As for the truth of his word, the *Russe* for the most part maketh small regard of it, so he may gain by a lie, and breach of his promise. And it may be said truly (as they know best that have traded most with them) that from the great to the small (except some few that will scarcely be found) the *Russe* neither believeth any thing that another man speaketh, nor speaketh any thing himself worthy to be believed. These qualities make them very odious to all their neighbours, specially to the *Tartars*, that account themselves to be honest and just in comparison of the *Russe*.  
It

It is supposed by some that do well  
consider of the state of both coun-  
treys, that the offences they take at the  
Kings government, and their manner  
of behaviour, hath been a great cause  
to keep the *Turks* still in schism  
and to mislike (as he doth) of the  
Christian profession.

It is also to be considered, that the  
same offences, which are taken at the  
Kings government, are also taken at the  
government of the *Turks*.

As for the state of the *Turks*, it is to be  
considered, that they are a people who  
are very much addicted to the  
study of the law, and who are very  
much addicted to the study of the  
mysteries of religion.

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